The Missionary Herald

VOLUME CVI APRIL 1910 NUMBER 4

THE cover of this number bears significant words of David Livingstone which, though written nearly seventy years ago, come as a breath of fresh inspiration from the depths of his great missionary experience. They are part of a letter which has been unknown to the public until the present year, when *The East and the West Magazine* came into possession of it by the kindness of Dr. Ferguson, son of Livingstone's Sunday school teacher, to whom it was written in 1843. It sounds a note to which foreign missionary work in every generation must be tuned anew, and has a special timeliness for this our centennial year.

Another Message from Livingstone

THE Medical Missionary Conference at Battle Creek, Mich., has reached the stage of an annual event. This year the dates for it were February 15–17. Coincident with it was the invitation of the proprietor of the well-known sanitarium to missionaries of nearly every denomination to be guests at the institution familiarly known as the "House of Kellogg." There were over one hundred of such guests in attendance, the largest representation—nearly one-fifth—being our own American Board missionaries. In the regretted absence of Dr. Kellogg upon a much needed vacation, the meetings were presided over by Rev. Robert H. Nassau, M.D., D.D., for fifty years missionary in Western Africa. He was assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The fifty addresses upon the program filled the three days very full. While a few of them were commonplace, there were some in every session of impressive interest, and the conference as a whole was both informing and inspiring.

The Medical Conference at Battle Creek

AS the Laymen's Campaign moved westward it lost none of the momentum given to it in the East, but rather developed fresh energies in the wider expanses. Something of the breeziness belonging to the prairies got into it, and while there was no attempt anywhere to make of it a whirlwind, much less a cyclone campaign, there has been no small stir in the churches and communities visited by it. As a layman who attended a part of its sessions in a Western city expressed it, "I judge it has loosened up a good sum in Kansas City for the foreign work." For more about it our readers are referred to the Home Department in this number, where considerable space is given to it.

The Laymen's Campaign in the West

THE International Sunday School Association has recently added a new arm to its working force. This is a Superintendent of Missions in the person of Rev. William A. Brown. Mr. Brown is a Missourian by birth and a Methodist in his church connection. He began his ministry as a home missionary in Missouri. Next he went to the Philippine Islands, where he served first as pastor of the English-speaking church in Manila, and afterwards as missionary to the Pampamgans. Compelled by ill health to return to this country, he ministered in the Methodist pastorate until 1907, when he became Western field secretary of the Young People's Missionary Movement. This work he now relinquishes, with the regretful

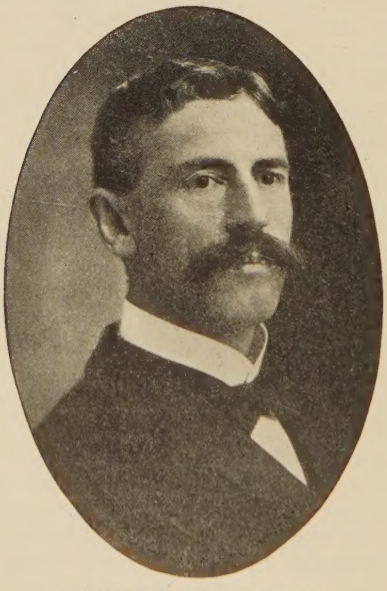
A Sunday School Mission Superintendent

concurrence of his associates in it, to become superintendent of missions for the Sunday School Association. Of his fitness for the position and its importance as a field for Christian leadership, no one can speak to us so well as Mr. Harry Wade Hicks, who says: —

"We believe that Mr. Brown possesses to an unusually large degree the qualities and qualifications necessary to this task. We feel that the task itself is unparalleled among those committed to men connected with other organizations, and also that the International Sunday School Association is confronted with one of the largest opportunities ever given to any organization to promote in a scientific manner the missionary education of the church."

A New Man in New York

WE take pleasure in introducing to our readers, and to the constituency of the Board generally, Rev. W. L. Beard, the new Secretary for the Middle District. He entered upon the duties at



REV. WILLARD L. BEARD

the New York office on March 1. He plunged at once into the campaign of the Laymen's Missionary Movement in connection with the conventions at Bridgeport and New Haven, Conn. In view of the strategic importance of these conventions he plans to concentrate his efforts upon the state of Connecticut during March. During April he hopes to make his bow to the Congregational centers of Ohio. Mr. Beard will find himself much at home in Connecticut, where he was born and where his ancestors have lived for ten generations. As a graduate of Oberlin he will also be at home in Ohio, and as a man of ready social approach he will not be long in making himself a familiar figure in every part of his district. We bespeak for him a very cordial welcome in every state of our great Middle District.

Mr. Beard comes to the Board from the work of the International Committee of the Young Men's Christian Association, of which he has been general secretary in Foochow, China, for the past five years. Previous to this he was a missionary of the American Board at Foochow, having been appointed April 30, 1894. He combines in rare degree those qualities which make for success in the management of an office, in the presentation of missions before audiences, and in the securing of gifts from individuals. He was pleasantly welcomed by the New York Corporate Members and their friends at a reception extended to him by Mr. and Mrs. Charles A. Hull, of Brooklyn, on March 15.

The Papal Attitude Pronounced

THE animus of the Roman Catholic Church toward Protestant missions in so-called Papal Lands has so often shown itself through its local clergy in the communities in which such work is carried on, that little room remains for doubt as to what it really is. Hostility is not too strong a term for it in very many cases. In Austria, Italy, and Spain, in Mexico and other Latin-American states, our Protestant missionaries are well aware that antagonism in one form or another is what they must count on from the neighboring priests. And yet these same missionaries have sometimes

been accused of prejudice and injustice to the Catholic Church in attesting this fact.

A singular and somewhat spectacular instance of the Catholic attitude has recently been furnished by no less an authority than the pope himself. Upon a visit to Rome by Mr. Fairbanks, former Vice-President of the United States, he was denied an audience with Pope Pius X because he was to be a guest and speaker at a meeting of the Methodists in connection with the mission of that church of which he is a member. What is even more surprising, the pope's course is justified and commended by Archbishop Ireland, who has come to be generally regarded as the most broadly American and tolerant of the Roman Catholic leaders in this country.

Perhaps this action of the Vatican was directed more against the Methodist Mission at Rome in particular than against Protestant missions in general, but still it bears a striking family resemblance to the course taken elsewhere by lesser Catholic officials against other than Methodist missionaries. Certainly the charges brought against the Methodist missionaries at Rome by Archbishop O'Connell, of Boston, in connection with this instance, are too extreme in their exaggeration to be taken very seriously. In one view the incident is unfortunate, but in another it is hardly to be regretted. For so long as the Catholic Church holds such an attitude toward Protestant missions in Papal Lands, it is better that it should be avowed than disclaimed or concealed, and that all occasion for misunderstanding be obviated.

The Pentecostal Times in Korea

IN no other part of the world today do the scenes at the Day of Pentecost come more near to being enacted than in the peninsula of Korea. For some time deep and widespread interest in the message and claims of the Christian gospel has been prevailing, not in the way of sudden and passing excitement, but as a sustained and growing religious movement. It has already reached such proportions as entitle it to be classed among the great awakenings of Christian history. It recalls that chapter in the experience of our own American Board when the people of the Hawaiian Islands in a comparatively brief time turned from heathenism and were numbered among Christian nations. Those closest to the situation in Korea and best qualified to speak of it are strongly of the opinion that within the next generation the Korean people as a body will be Christianized. Through organization and otherwise steps are being taken by missionaries, evangelists, and other Christian workers to secure a million Christian converts in Korea during the current year. They make earnest request of Christian people in all parts of the world to hold them in devout remembrance and assist them with their prayers. It can hardly be without significance that while the Korean people in such vast numbers are committing their spiritual destiny to the kingdom of God, steps are reported in progress for annexing them politically to the empire of Japan.

A Revised Version for Japan

A WHOLE generation has passed since the Bible was translated by the missionaries into the Japanese vernacular. In the absence at that time of anything like a legal copyright in Japan, a permanent committee was formed to exercise a kind of moral copyright over the version; to conserve it and provide for revision when that might be called for. That committee has had little to do until recently, when the matter of revision has become a living issue. This undertaking is already well under way. A Board of Revision, to consist of nine members, has been decided upon, and all but one of them appointed. Four of the nine are missionaries representing the foreign boards at work in Japan, four others are Japanese representing churches connected with those missions, the ninth being an advisory member. Of the eight already selected, two

are Episcopalians, two Methodists, two Presbyterians, one Baptist, and one Congregationalist, with the likelihood that another Congregationalist will complete the number. The representative of the American Board already chosen as one of the committee is its veteran missionary, Rev. D. Crosby Greene, D.D., who has been provisionally elected chairman of the body. There is unusual fitness in this, as Dr. Greene was one of the translators who gave to Japan its current version of the Bible over thirty years ago. The Bible Societies, British, American, and Scottish, are taking much interest in this projected revision. Negotiations are pending to have them finance the undertaking and hold the copyright to the work when completed. The text to be followed in the revision is that commonly used by the British and Foreign Bible Society in its various versions. Liberty is, however, to be given to the revisers to avail themselves of the text underlying the American version where that may seem to them desirable. The plan for this work is such as to insure that it will be thoroughly done and of great value to the future of Christianity in Japan.

The February News Sheet

THIS fifth number of the *Monthly News Sheet*, which heralds the approaching World's Missionary Conference at Edinburgh, gives special prominence to the ultimate aim of that great undertaking. The extensive preparations for it already being made are both accounted for and justified by the fact that it is not an end unto itself, but has its real objective in what will follow from it after its reports are all in print and its sessions a thing of the past. These preparations are not simply the arranging of meetings and programs and the marshaling of subjects and speakers, but also a cultivating of the missionary constituency in the churches, that there may be a readiness to appropriate and follow out what is done at the conference. Merely to make a success of the meetings at Edinburgh would be a virtual failure of the conference. The editor of the *News Sheet* expresses it thus: —

"After the conference is over, its work must be followed up and the interest awakened turned into account. Our aim in the whole prolonged campaign is that the attitude of the church towards foreign missionary work should after the conference be different from its present attitude. This is a high aim. It is very important that in the whole work of preparation for the conference we should have a firm grasp of the ultimate end, and should deeply resolve to be content with nothing less than those great and enduring things which God desires us to attempt in his name."

The article by Admiral Mahan is still more pointed as to what the aim of the conference should be. He insists that it should contemplate unity of all Christians according to the prayer of our Lord. He says: —

"It is to be observed that this oneness, as pictured by our Lord, has direct reference to the supreme, all-embracing motive and reason for missions: 'That the world may believe that thou hast sent me.'

"His words here, as always, are to us conclusive in themselves alone; but our own reason, confirmed by observation and experience, testifies that, if the full impact of the Christian faith upon unbelief is to be realized, there must be some kind of formal oneness between Christians; something that the world may recognize, and cannot, as now, ignore.

"The World Missionary Conference is probably the widest in scope of such endeavors, as yet proposed; but it should be recognized that, admirable and hopeful as the outlook is, the necessary limitations on the discussions of the conference imposed by the existing divisions of Christendom confine its aspirations to an advance far short of the goal set by Christ himself, namely, that in this mission to the world 'They may be' — not united, but — 'one.' It will be no slight gain if the members return home, encouraged indeed by

the mutual faith of one another, and quickened to unflagging resolve to walk by the rule to which they may thus have attained, yet with a certain godly discontent with our divisions, and with a persuasion that through the mission field God has in this something yet to reveal to us."

The Logic of Events

AN article by the Bishop of Manchester in an earlier number of the *News Sheet* discusses the changed situation of the foreign missionary enterprise. We have been wont to speak confidently of the ultimate triumph of Christianity, basing our assurance, as we supposed, on the strength of our religious faith. It may be questioned whether this confidence has not been an amalgam of some faith with much conceit of the white race and a corresponding depreciation of all colored races of mankind. The march of events, indicated by such startling facts as the Russo-Japanese War, the awakening of China, the rise of the Young Turk party, and the swift advance of Islam in Africa, has compelled us to recognize that other races have their own future, and mean to work out their own political and social salvation. Incidentally they have opinions of their own as to what sort of religion, if any, they desire. They are willing to adopt our guns and railways, but not of necessity our religion.

This new attitude of the non-Christian world limits the day of our opportunity. Whereas we thought we could take our time in approaching an immobile mass of heathenism, we find that vast changes are being crowded into a few years. The era of upheaval is the era of opportunity. Life and thought will soon set in new lines of habit, prejudice, and tradition. When time for work is short, the question of method becomes exceedingly important. There should be no waste of time, overlapping of effort, or misdirected labor. A generalship which shall command the whole Church of Christ is more needed now than ever since Christianity was first carried to the world. Three requirements press: —

1. That there should be concentration on the points where the crisis is most urgent. The decaying races, whose ruin often has been due to our selfishness, are not to be neglected. Yet St. Paul's example is to be followed; places and needs are to be met with due regard to judgments of comparative importance.

2. If there is to be just concentration there must be common action on the part of the allied forces. It is difficult to conduct a campaign of allies. It will not be easy for churches and societies to reconsider each its own plans and sphere of action in view of the common good. But to such concerted and fraternal undertaking the Spirit of God is now calling.

3. In view of the stern necessities of this world campaign the drawing together of Christ's people becomes imperative. Controversies and divisions must not be reproduced in the churches of China, Japan, and Africa. If Christianity can only flourish on that condition, it never can become the faith of the world. The great hope of the time is that our effort at a common enterprise, made at cost of self-surrender and loyal concession, will lead to a reunion, in no other way to be achieved.

The Bishop of Manchester states the challenge of the age to the Christian Church with convincing logic and in the spirit of a really ecumenical Christianity. His article deserves the conspicuous place which the *News Sheet* has given it.

THE INTERNATIONAL HOSPITAL

THE account here to be given of this missionary institution at Adana in Central Turkey is largely what has been written about it by Rev. W. N. Chambers by way of appeal to the Christian people of this country to aid in bringing it to completion and putting it upon a self-supporting basis. The annexed communication from Major Doughty-Wylie was called forth by the request of Mr. Chambers. It is a testimonial to the character and value of what has recently been doing at the hospital of unusual weight as coming from one whose contact with it and knowledge of it has been closest and most intimate. He will readily be recognized as the British vice-consul at Mersine who hurried to Adana upon the murderous outbreak there last April, and exerted himself with such vigor and effect as to bring something of order out of that awful chaos and alleviated somewhat the extremity of disaster and distress. He joined forces heartily with our American missionaries, and found them his ablest and most useful co-workers in staying the outrages and ministering relief. He could not better have signified his appreciation of them and their service than in his appeal to the people, especially the business houses of his own country, to share in the equipment and support of this hospital work.

The building in which this International Hospital is housed has a history. It connects closely with successive periods of disaster and distress in that much suffering section. Its foundations were laid in the famine times of 1888; its completion was made necessary by the appalling conditions of last April. In the intervals between these occasions it has remained largely unoccupied. Mr. Chambers's recital of its history is as follows: —

"Twenty-two years ago the Rev. G. F. Montgomery, the then resident American missionary in Adana, in his efforts to create work for needy people, under famine conditions, erected a very substantial building, 100 by 40 feet and two stories high. For lack of funds this building remained unfinished till this year. It has always been the desire of the American Mission to use this building for medical work. Some five years ago the present writer was able to secure about $3,000 for this work.

"After the massacres of April, 1909, not only the need caused by the calamity itself, but the anticipation of the increased sickness resulting from the destitution brought into great prominence this question.

"A grant of £1,000 from the American Red Cross Society was turned over to the American Mission for this work. Steps were at once taken for the completion of the building by the Mission, using funds already in hand, in order to hold this Red Cross gift to be expended in actual medical relief work. To secure entrance from the main street it was absolutely necessary to purchase property in front of the building, entailing the expenditure of a little over 370 Turkish liras. This makes the position effective.

"As completed, the building has on the upper floor hospital accommodations as follows: A large ward, thirty-five by twenty feet, at each end of the building, one for men and one for women. A passageway, seven feet wide, through the center of the building connects these wards. On one side of this passage, and opening into it, are the operating room, fifteen by fifteen feet, an anæsthetizing room, fifteen by nine feet, and three private wards, fifteen by twelve feet each. On the opposite side there is the broad entrance, ten feet wide, the doctor's room, reception room, and two nurses' rooms, each fifteen by twelve and one-half feet. On the ground floor there are ten rooms, clinic, waiting, phar-

macy, store, and various rooms for attendants. There is also a large attic.

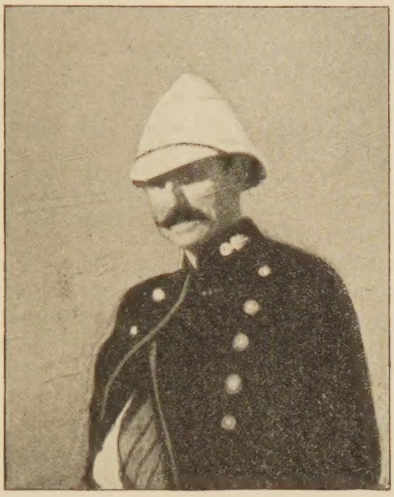
"Since occupation on October 8, Miss H. E. Wallis has been in residence and has had general supervision. Until New Year's Dr. John Peoples, of the American Mission of Mersine, gave his entire time to the hospital, Lady Rosalind Northcoate and Hon. Miss F. Colborne, coming from England, kindly assisted in the care of both the in-patients and those in attendance at the daily clinics. Since the opening of the building up to date of this writing there have been ninety-six in-patients and an average of 150 in the daily clinics.

"In connection with the medical work, the maternity cases, of which there have been a number in the hospital, have been attended by a midwife, who also visits the houses where her services are called for. This branch itself is of very great importance.

"The American Board has made a call for a physician-surgeon for this hospital, with good promise that an exceptionally able one will soon be secured. Miss Davis, who did such excellent service in the emergency hospitals after the massacre, is coming in the autumn for permanent work, and will look for another nurse from England. Those with the present staff — Miss H. E. Wallis, Dr. H. Salibian, and two native nurses — will afford an efficient corps of workers.

"The city of Adana has from 60,000 to 70,000 permanent inhabitants, with a large transient population. The great plain also is well peopled. Aside from the Turkish military and municipal hospitals this is the only one in the district. The nearest institutions of this kind are at Beirut, Aintab, Marash, and Talas. The doors of this hospital are opened to the people of any nationality or religious faith. Before the massacres one-third of those in attendance at the daily clinics were Moslems. These are beginning to return, and at this writing there is a Moslem in-patient receiving treatment.

"Our financial needs are not inconsiderable. To complete the plant we must purchase a row of mud houses with surrounding ground immediately in front of our building. A set of instruments is a *sine qua non*. The great and pressing need is for the proper upkeep of the hospital, including the salary of the resident physician, as the American Board becomes responsible only for his outfit and traveling expenses. If the city had continued



MAJOR C. H. M. DOUGHTY-WYLIE

in the same condition as before the massacres a good part of this could have been secured from fees. The present desolate condition caused by the massacres makes the income from this source very small. To meet the need for the present year would call for not less then $7,000."

MAJOR DOUGHTY-WYLIE'S INDORSEMENT

"Mr. Chambers has asked me, as first president of the International Relief Commission, to indorse his appeal for this International Hospital, and it is with a deep sense of the importance of the matter that I venture to add my word to his.

"This hospital is the successor of the four emergency hospitals formed during the massacres for the sick and wounded. The International Commis-

sion, when they felt able to devote to it the £1,000 received for relief from the American Red Cross, hoped to see some benefit more lasting than the food, clothing, and housing which were first their absorbing care. Mr. Chambers has set out the need. If I may be forgiven for obtruding my personal view, it is that nothing which in the way of charitable effort has been done in this country is more worthy of general support; that nothing is more acceptable to all races and creeds; that nothing will do more of simple, obvious kindness to the massacre survivors.

"Amongst other things the hospital will be the infirmary for the orphanages. Indeed some orphans are already in it. And for foreigners in Turkey there will always be private wards and special care. There are often cases of serious illness amongst commercial and other travelers, or mechanics who may be injured in the setting up of new machinery. There are resident employees of leading commercial houses in an increasing number. For these, before this hospital, there was no accommodation whatsoever, except in the missionaries' private houses, where it was most generously given. The leading German firm in the city, which has played a noble part already in the relief, promises further help. Why should English houses be behindhand? An annual subscription might well be counted as insurance against accidents.

"The other permanent benefits which the International Committee had constantly in mind were industrial work to help women and girls to gain their living, and the support of cripples and orphans. The industrial work has been well begun. The orphanages have passed from us to the Ottoman nation, their proper custodian, under the present enlightened governor general. Food, houses, and clothing have been and are being given. These things also, though we are proud to have been allowed to help in them when the need was greatest, are an Ottoman responsibility, now well assumed by the government. *There is this International Hospital. There are no others that can take its place. It is really wanted. In my humble opinion foreigners and Christians can best help now by coming to support it. It is the real massacre memorial.*"

PROSPECTING AROUND CHIYAKA

By Rev. MERLIN ENNIS, of West Central Africa

The mission station, at first called Bagster, or Sachikela, but now commonly called Chiyaka from the district in which it is located, was opened in 1905 by Dr. F. C. Wellman and Rev. Merlin Ennis. The work had hardly passed the initiatory stage before Dr. Wellman was compelled to withdraw on account of ill health. Mr. and Mrs. Ennis alone have now held the post for over two years, efforts to secure a medical missionary for the station having thus far failed. Mr. Ennis has sent us a number of photographs showing the people with whom and for whom he is working and his method of reaching them. Some of these photographs we are able to reproduce here.—Editor.

IN sending these photographs I will first speak of the six native helpers who have come to us from other stations to aid in Christian work. I had written to Mr. Bell to ask the church at Bailundu if it could not give us some of its members for temporary service, and the church sent down two of its elders, Isaya (Isaiah) and Arone (Aaron). They came gladly, bringing a good message, and were a great help to us in instructing the people in the station, as well as in the village work. At a later date Dr. Currie sent down two men from Chisamba, Kangoya and Cipilika. While my wife and I were absent at the annual meeting these two men kept the station and did a good deal of preaching in the villages. Still later the church at Kamundongo sent two of its number to our assistance. This Kamundongo church has recently parted with many of its members, who went to Ngamba, about eighty miles

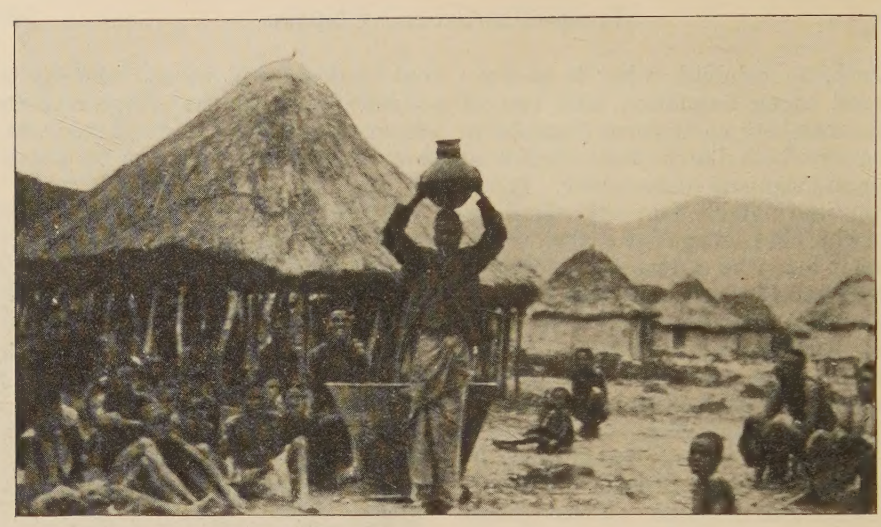
distant, to establish what is now regarded as an outstation, and two of these members came from Ngamba to represent both the mother church at Kamundongo and its daughter. It certainly is a notable fact that these native churches have among their membership men who can work efficiently as Christian preachers, and that the men themselves and the churches to which they belong are so ready to lend a hand to the new communities just opening. These men have not received any other training than what they get in their own churches; but they are intelligent and devoted, and are able to present the message of the gospel plainly, so that their people will welcome their presence and listen to what they say.

Not referring now to what we are doing at the station itself, I will speak of my plan of working in the numerous villages about us. With such helpers as I may have at hand, we go out into the villages, some of them three or four miles distant, others from eight to ten miles. We would go into the middle of the village and sit down, waiting until the headman of the place would come and greet us. We would tell him our errand and ask him to assemble the people, and then sing some hymns, often beginning with "Enju ku Yesu" ("Come to Jesus"), or some tune that carries well. The children soon begin to flock in, sitting close around us; the men group themselves on one side, the women on the other. Then we sing again, teaching the people also to sing, getting them to repeat the words, line by line, before singing. A hymn often used is, "Ondaka Yiwa" ("Wonderful Words of Life"). Then some Scripture would be read; frequently, if it was the first visit, I read the story of the Good Samaritan, with comments and explanations. Then one of the elders who accompanied me would speak. More singing followed. An invitation was given to the people to come to church at the center.

These meetings were, of course, held out of doors, but usually close to the *onjango*, which is the village reception room, where the people gather whenever anything is going on of common

NATIVE CHRISTIAN HELPERS

1. Arone and Isaya 2. Kangoya and Cipilika
3. Sakawila and Sekualali

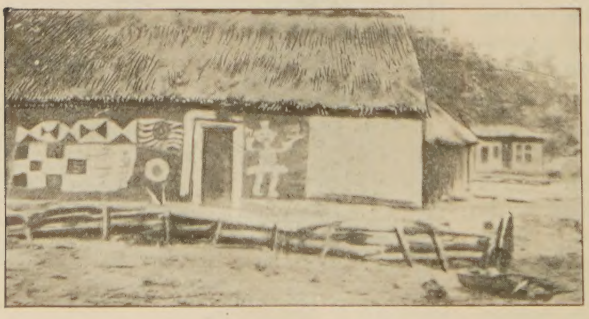


A VILLAGE "ONJANGO," OR PUBLIC HOUSE

interest. The picture of the *onjango* shows also a part of the village and a part of the audience, with the ever present mountains in the background. A woman present had a very well-shaped pot, which one of the men held on his head as the picture was taken. Just behind this man is seen an *ocingufu*, or wedge-shaped bass drum, which is hollowed out from an exceedingly large log. This cut gives a very good specimen of village architecture and illustrates the way in which the people gather at their public house.

The smaller cut shows a house, which I discovered at one of the villages, decorated with white, red, yellow, and black clays. It was of a style quite unusual, and you can interpret the design as well as I can. A house is seen in the rear, having what look like windows, but they are only imitations. I had never before visited the district in which this house stands, and the people were much afraid of me, the women running away, and we had to wait for two hours before some men and boys came, who called them in from their hiding places. We then held our service, but there were not many with us, for the bulk of the population had gone to a "beer drink."

When I began this form of work I avoided these "beer drinks." The presence of so many people engaged in drinking native beer would seem to prevent anything like a sober service, but I have learned that such a crowd is not too noisy to prevent good listening, and that these are very good places to get at the people. At one "beer drink" I found a very large assembly, the people sitting on the rocks and listening most attentively, with the exception of one man who interrupted to demand that I prove to him the immortality of the soul.



A SINGULAR HOUSE

Our last cut shows the field where a "beer drink" was in progress. The sod had been hoed over an ob-

A VILLAGE "BEER DRINK" AND DANCE

long space of about sixty feet, which served as a dancing floor. The women were assembled at one end, the men at the other, the drums being placed at the men's end. The women sang and clapped their hands in unison with the drumming. The men would whirl and step from their end of the dancing ground, while an equal number of women would advance from their end. At the center they would whirl about and retire to their respective places without saluting each other in any way. The women's chorus was gayly decorated with palm oil and furnished with umbrellas. In the picture one of the two patronesses is seen advancing from her side and a man from his side. The flag which is seen looks like Old Glory, but it had no stars and was only a piece of blue and white cloth.

The dance, so far as I could see, was very decent and orderly — far more so than some that I have watched at home — about as innocuous as "Ring around the rosy."

I would like to have sent you a picture of some of the audiences, but I could never get one. These here presented, however, will serve to show you the class of men and women for whom we work and the method by which we seek to approach them. There is good material here, and the message of the gospel is greatly needed. The people will listen and some are believing.

THE CONSTANT MOTIVE AND THE VARYING APPEAL

THE missionary motive is a perennial subject. Frequent revertings to it are both natural and expedient. Somewhat as the navigator keeps to a true and sure course, not only by constantly consulting his compass and other instruments, but by submitting them from time to time for verification, and if need be correction, so the Church of Christ keeps to a true and safe course in its missionary activities by often observing the motives which are to actuate it to missionary work. Each new observation adds to the evidence that two elements somewhat diverse from each other unite in

the force by which Christian missions are actuated. They are like the two sets of quantities with which a problem in the higher mathematics is solved. One is constant; the other variable. In each new age the Christian Church is sensible to the full strength of the missionary claim only as it recognizes: first, that certain things in the motive of it persist through all time and are the same today as at the first; and second, that certain things belonging to its appeal are continually changing, and become very different as time and events move on. The missionary motive is constant; the appeal by which it addresses and makes itself felt upon the life of successive generations is variable.

In a symposium upon the missionary imperative published in the *Herald* for February, 1908, some seventeen representative Congregationalists, teachers, ministers, and missionaries, pointed out the considerations which to their minds have most of missionary urgency in them. As they had in mind the world of today as the field for missionary work, it is not surprising that they dwelt largely upon those elements of the appeal which are variable. And yet it is hardly less noticeable how many of them rest back upon the constant quantity in the missionary motive as that which gives force and urgency to considerations which may change with the advancing years. It is the coming of Christ to "save the lost"; it is the motive "which sent St. Paul through Asia Minor on to Europe with the good news of God"; it is the "love of Christ constraining us"; it is the command of Christ to "disciple all nations," which the writers in this symposium lay stress upon as the supreme and compelling missionary motive.

It is this abiding of the original, unchanging missionary imperative in restatement of missionary appeal that is important. Only as the variable takes the constant for its coefficient does it avail for the solution of any mathematical problem. Only as the varying appeals of Christian missions convey and apply the constant and unchanging motive to them with new directness and fresh intensity do they avail for solving the missionary problem in any age. Restatement does not mean either unsaying or gainsaying what was stated before. It rather means saying over again, in ampler and more expressive terms, what had been previously said, at any rate in part. Properly it is not denial at all, but reaffirmation in some larger and more illuminating way. It is the translation of an old meaning into the language which makes it mean most to the people of today. Prof. E. C. Moore, of Harvard Divinity School, gave an excellent example of it in a recent address on the "Changed Aspects of Missionary Work." He said in substance something like this: Had you asked the fathers who were eminent for their foreign mission zeal and activity what their motive was, they would have said, "To save the souls of men lost in their sins." Were you to ask me today what is my motive for interest and activity in missions, I should say with them, "To save the souls of men lost in their sins." But my answer would have a somewhat broader horizon than theirs. I should include in the loss which heathen souls are suffering by reason of their sins certain things not much made account of by the fathers. To their minds the loss of heathen souls for the world to come was almost the entire consideration. To my mind the loss of heathen souls for the present world has place alongside of that. That is not displacing an old missionary motive with a new; it is rather reenforcing the old motive by enlarging its scope and bringing it more fully to its bearings. And Professor Moore went on to insist in strongest terms that all attempt to substitute mere bodily and material ministries to the benighted heathen for those ministries which are the redeeming of their spiritual natures is treason to Christian missions. The medical, the industrial, and the educational work of

the missionary, no less than his gospel preaching, is for the saving of souls from the woful losses of their heathen life. Together they are simply practical acceptance of the fact that these souls of the heathen, in common with the rest of humanity, are embodied spirits and are saved by a redemption which includes their bodies.

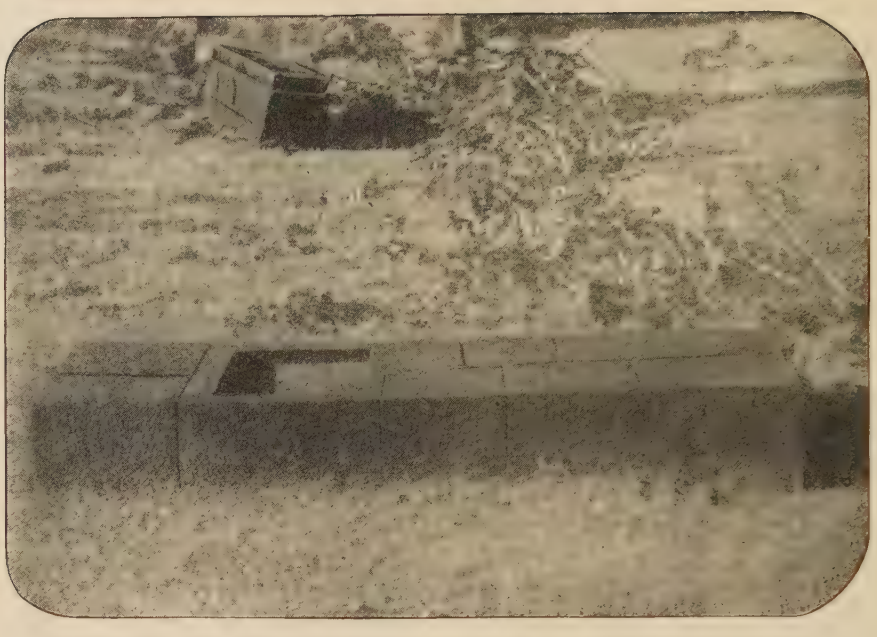
The appalling loss which humanity suffers the world throughout from not being acquainted with God as Father and Christ as Redeemer of its life must figure as a constant and must figure large in the appeal for foreign missions, as in all gospel preaching. There may be much variation of view as to what part of it belongs to this present world and what to worlds beyond this. Sometimes the tendency has been strong to ignore very largely the loss for this world of a Christless life in attempt to do justice to the enormity of it as an eternal loss. In a somewhat pictorial way and for a special purpose a life of sumptuous selfishness in this present world has been pictured as a gain from which more complete disaster will result in the world beyond this. Again, the tendency has been not to distinguish sharply between this world and the next in contemplating the spiritual losses of a sinful life. It is loss for both worlds. Whatever part of it may belong to this world is simply a beginning of what will have its continuance and fulfillment in another world unless there be redeeming from it. Whatever losses may be suffered by heathen souls in the world to come will be in consequence of the loss which their souls incur in this present world. So the occasion for distinguishing between the time part and the eternal part does not seem to be so great. So at any rate many people in the present time are inclined to regard it. But it does not involve any weakening in the appeal of foreign missions so long as the spiritual loss of heathen peoples without the gospel of Christ is the ground upon which it rests. Any division of it between this world and the next is a minor matter. Full room may be allowed here for the variable. The hold of it upon the heart and conscience of Christian people will be none the less constant. If only our supreme sympathy with people groping in heathen darkness be a spiritual compassion for their whole human need, both of body and soul, we shall not find our motive to missions weakening at all in its force with any changing phases of its appeal. Rather with each new angle and fresh aspect it will be intensified. The changes now going on in human society are in the direction of the fuller humanity. The more fully the real greatness and worth of humanity are appreciated the intenser must be the missionary motive.

AT THE GRAVE OF GORDON HALL

By Rev. W. O. BALLANTINE, M.D., of the Marathi Mission

NESTLING among the foothills of the Syhadri Mountains, which divide the Deccan from the Konkan in Western India, there lies a small village by the name of Dodi-Dapur, consisting of perhaps a thousand inhabitants. This village is situated about one hundred miles in a northeasterly direction from Bombay, and seventy-three miles to the northwest from Ahmednagar, the central station of the Marathi Mission. It is most easily reached from the Dewlali station of the G. I. P. Railway, twenty-two miles to the north of that place.

In this village, which we had occasion to visit in November of the year 1909, we came upon a lonely grave, lying almost unnoticed in the midst of many other graves, in a state of more or less disrepair. From their appearance, one would pronounce these to be Moham-



THE GRAVE OF GORDON HALL

medan graves. The one above referred to, however, we notice, on approaching nearer, to be of a different design from those surrounding it. It is constructed of common country stone, and in the central portion of the back there is a space about a foot square let into the stone work, from which a slab, probably of marble, with an inscription upon it, appears to have been removed. We advance towards the grave, followed by a rabble of boys and men from the village, and ask for the village authorities. The headman of the place immediately arrives upon the scene, and responds to our inquiry with reference to the occupant of this grave by saying that it is the last resting place of Gordon Hall Sahib, a Christian missionary. He has frequently seen the slab in question, and has read the inscription so often that the words are indelibly fixed upon his memory. After the name came the date of his birth and death, and also the Christian era. This is all that he remembers about it. He adds that for the last twenty years he does not recollect having seen the inscription, and so he presumes that the slab may have been removed, though for what purpose he cannot imagine. After further careful inquiries conducted on the spot, but with no additional information that we could depend upon, and after photographing the grave and the surrounding objects of interest in the neighborhood, we reluctantly leave the place, filled with thoughts about the Christian hero who lies buried there. Have the short life that he spent in the service of the Master in such arduous duties as he was compelled to undertake, and the small returns that he was able to show for the unselfish and unstinted efforts he put forward in an unpopular cause, borne fruit sufficient to pay for efforts so heroic?

This question can best be answered by giving in brief an outline of the life of this brave Christian hero. The facts stated below are taken from the "Life of Gordon Hall," by Bardwell. These may be abbreviated as follows: —

The Rev. Gordon Hall came to India in the year 1812, together with four other pioneer missionaries. There he met with many reverses and rebuffs from the East India Company's officers,

who for a long time positively refused to let the missionary band remain in India for carrying on their chosen work. In Bombay, Gordon Hall seems to have been the leading spirit, in refusing to listen to the ultimatum of the governor, in finally overcoming all their difficulties, in establishing the mission on a firm basis, and in finding suitable quarters for the mission families. He even went to Mahableshwar, a place which was most difficult of access in those days, in order to devise plans for establishing a health station there.

On the 19th of December, 1816, Mr. Hall was married to Miss Margaret Lewis, an English lady, who had resided for many years in Bombay and was at the time of their marriage well acquainted with the character and manners of the natives of India.

Mr. Hall was fond of going off on long tours, not only into the Konkan, the country adjacent to the city of Bombay, but he was also known to extend these tours far into the Deccan, or highlands of the interior. He was usually accompanied on these tours by a couple of lads, one of whom, Thomas Graham by name, afterwards obtained a considerable reputation through the excellent service that he gave to the mission in its printing establishment that they had erected in Bombay for the publication and distribution of tracts and books. On these tours he distributed large numbers of these same tracts and books, administered medicine to the sick, and preached the gospel of his Master, Jesus Christ, to the assembled crowds. While engaged on a tour of this description at Nasik, in the year 1826, he found a severe type of cholera prevailing in the place. Having finished the supply of books and medicines he had on hand, he thought it prudent to return to Bombay to replenish his stock of these articles and to revisit his colleagues. His first stopping place for the night on the return journey was this same Dodi-Dapur, about thirty miles from Nasik. He put up for the night on the veranda of a heathen temple, and got up at four the next morning to commence the day's journey, when he was seized with spasms of so violent a nature as to cause him to drop helpless to the ground. The little medicine he had left proved of no value, and recognizing the true nature of the disease that had fastened hold of him, he soon told his attendants that he would not recover. After giving directions about his watch, clothes, and the manner of his burial, he assured them that he would soon be with Jesus. He

STREET IN DODI-DAPUR

WHERE GORDON HALL DIED

urged the natives around him to repent of their sins and forsake their idols, that they too might go to heaven. He prayed repeatedly, with earnestness, for his wife and two children,[1] who had left him several months previously for a sojourn in America, on account of the serious illness of both of the latter. He prayed also for his missionary brethren and for the heathen around him, and then yielded up his spirit to God. With much difficulty the two lads procured a grave in the Mohammedan burying ground which they found in the place, and covering the body with a blanket as with a shroud they laid it coffinless in its last resting place. Thus died and thus was buried on the 20th of March, 1826, one of the first missionaries of the American Board to India, in the forty-second year of his age. Four years later a stone monument was erected by the mission to mark the lonely spot of his interment.

Mr. Gordon Hall's life was marked by great decision of character and by unyielding principle to what he thought to be right and pleasing to his Master. Had he been a common man he would have yielded at Calcutta, and later on at Bombay, to the peremptory commands of the British government and taken free passage to England. This would have given complete satisfaction to his friends in America, who could not bear the thought of his staying on in a country which was hostile to his mission. Instead of going off, however, and leaving what seemed to him to be God's chosen opportunity of reaching the millions of India, he stayed on in the country, being willing even to endure bonds for a time, for the Master's sake. While in durance, he conceived and framed that last appeal to Sir Evan Napean, the governor of Bombay, which finally resulted in complete success and in the establishing of the mission on a firm basis, the first, in the providence of God, to be established in that important section of the foreign field. In so doing he became an example to Christians the world over of the power and efficacy of having fixed and settled principles upon the subject of so vital a question as that of establishing a mission to the heathen. The lives of such men as he

[1] Of these two children one died on the voyage to this country; the other fulfilled an eminently useful ministry as pastor of the Edwards Congregational Church, Northampton, Mass., and his son, Rev. George A. Hall, D.D., of Brookline, Mass., is today rendering valuable service to the American Board as a member of the Prudential Committee.

must inevitably tell in the regeneration of India and the world to Christ. Surely his life given freely for the emancipation of India from the thraldom of Satan cannot be said to have been in vain. His body lies, it is true, in an obscure grave, with no tablet at present to even mark the spot; but his spirit is, as we know, with his Maker in heaven, rejoicing over what work he was able to set on foot for India and for the progress that Christianity is making in that country as well as elsewhere throughout the world.

THE CHRISTIAN ENDEAVOR SOCIETY AS A FACTOR IN MISSION LANDS

By President FRANCIS E. CLARK, D.D.

A JOURNEY around the world in these days is no novelty, but to make one in three months and a half, in the company of 650 other pilgrims, and in that space of time to visit Madeira, Egypt, Italy, India, Burma, Singapore, Java, Borneo, the Philippines, China, Japan, and Hawaii is something of a record, though a record which I should not care to exceed or even equal again. However, unsatisfactory in many respects as such a hasty journey is, it gives one a glimpse of many lands and of much good work done by our missionaries, and it makes it possible for many people who can spare no more time to see the wonders of God and the faithful work of man in far-off parts of the earth. This rapid whirl around the world, too, has given nearly a hundred American Endeavorers an opportunity to see their comrades in the Methodist Mission of the Portuguese Islands of the Atlantic, in the United Presbyterian Mission of Egypt, in the Congregational churches of Bombay, and at the great World's Endeavor Convention at Agra, where 4,000 delegates were gathered from the missions of a score of denominations and from every part of India. Thence on they went around the world, meeting new Endeavor friends in every port.

As I have never before written for the readers of the *Missionary Herald* of the distinctively Christian Endeavor work in mission lands, I trust I shall be pardoned for doing it for once, and also that no one will think that I regard the organization as other than only *one* of the means, and a humble one, which God has raised up in these later days for the evangelization of these lands. If I seem to praise the Endeavorers and their work unduly, it is because I have had opportunities which many have not had to see their faithful, untiring, unselfish work in all parts of the world.

As we went on from that world's convention at Agra, which was the chief objective of our journey, we met hundreds of our fellow-Endeavorers in the Baptist Mission of Burma and in the Congregational and Presbyterian Missions of Hong Kong and Canton, while in many cities of Japan, in Manila, and in Honolulu literally every denomination at work in these islands was represented in the lay congregations. I have made four journeys around the world before and have visited most of these countries more than once, but I have never seen such great audiences or such interest and enthusiasm for the cause of Christian Endeavor. In Egypt the societies have within two years increased from seventeen to sixty, and in India from 800 to nearly 1,400. In China are recorded over 400 societies, and the list is rapidly growing. In Japan there are 150 societies and in Hawaii about as many more.

One very gratifying feature of the work is the way the native Christians

are entering into it, spontaneously and heartily. They officer the societies, man the unions, furnish speakers for the conventions, and seem to feel that the movement is distinctively their own; while the missionaries are no less cordial to it, and rejoice to see an organization introduced that so takes hold of the hearts of the native converts and seems so adapted to their needs. In most of these countries no other such audiences gather as at the national Christian Endeavor conventions, and even the local or district union meetings often bring together thousands of delegates. The society has proved itself a distinct evangelistic force, and the Endeavorers are constantly going out, in large bands or small, to preach the gospel to the non-Christians, and many of the additions to the native churches come from these meetings. As a practical method of furnishing work to the unemployed in our mission churches, and thus solving, in some measure, the "problem of the unemployed," which is as pressing in our churches at home and abroad as in our municipalities, it has demonstrated its unquestioned value. In proof of this I need only mention the number and variety of the committees employed by the societies of India to set every man, woman, and child at work along some practical lines. In addition to the committees familiar to the societies at home, those in India have at least a dozen others, such as the "grave yard" committee to care for the neglected cemeteries, the "finger nail" and "tub" committees to look after the personal cleanliness of the Juniors, and the "rat tail" committee to reduce the plague of rats and thus reduce the bubonic plague itself. These are only a few of the unique methods of "practical Christianity" adopted by the Endeavorers of India. As a means of bringing the Christians of different denominations together the society has been even more effective than at home, for naturally denominational names mean far less in China than in America. Practically, on the mission field all the young people's societies are united in Christian Endeavor. The Epworth Leagues of Japan and many of those in China and India are joined with their Christian Endeavor friends of all other denominations, and the conventions are marvelous exhibitions of Christian fellowship.

I am not recounting these facts for the sake of lauding the society or boasting of its success, but for the sake of earnestly asking my friends who read the *Missionary Herald* why such an organization should not be even more fully recognized as a factor in missionary work than it has been. Is not such a distinctively evangelistic and practical Christian organization important to encourage? My colleagues and myself in the United Society of Christian Endeavor, in addition to our other duties, raise some $6,000 to $8,000 a year for Christian Endeavor work in foreign lands. This provides a general secretary for India, China, and Japan, and helps to a limited extent several other countries, but much remains to be done by the different missionary societies in their own fields.

I appreciate heartily the cordiality of missionary forces the world over toward the Christian Endeavor movement, and especially the kindly attitude of our American Board missionaries, many of whom have been pioneers and leaders in this work, as well as of our honored secretaries at home, and am confident that whatever may be done about the matter this work and these workers in distant lands will have the sympathy and prayer of all good friends of foreign missions.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A REPORT OF PROGRESS

ENCOURAGEMENT is written all over the figures which Treasurer Wiggin hands us for February. The receipts from churches and individuals, the most significant item in the list, show a gain of $3,927.20. The donations from young people are creeping up, special objects have advanced slightly, while legacies show a notable increase of $14,290.25. The total gain for the month is $22,234.48. Thus the gain of the past few months is not only maintained, but the rate of progress seems to be increasing.

About this time each year we feel constrained to call attention to the fact that our legacy receipts must pass through the Twentieth Century Fund and be thirded before we know how much we can apply toward current expenses. As this reservoir fund for equalizing legacy receipts was reduced somewhat last year, we must show considerable gain in our receipts from this source during 1909–10 in order to maintain the average of recent years.

It is important, also, that our constituents should keep in mind our objective for the giving of the churches. The Apportionment Plan calls for a gain of about $150,000 for the American Board in the gifts of the living. If this additional amount can be secured it will be one of the greatest achievements in the history of the Board, marking the centennial year as a notable one indeed. There are five more months in which to make this possible. The financial statement given below is full of interest.

THE FINANCIAL STATEMENT

RECEIVED IN FEBRUARY

	From Churches	From Individuals	From Woman's Boards	From S.S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1909	*	*	$18,954.48	$623.46	$4,793.44	$14,731.63	$1,563.50	$1,053.45	$54,370.14
1910	$13,733.38	$2,844.00	18,921.32	856.10	5,468.94	29,021.88	1,824.00	3,935.00†	76,604.62
Gain				$232.64	$675.50	$14,290.25	$260.50	$2,881.55	$22,234.48
Loss			$33.16						

*Churches and Individuals . . . Total, 1909 $12,650.18; Total, 1910 16,577.38; Gain $3,927.20

† From Joint Campaign Fund on the debt.

FOR SIX MONTHS TO FEBRUARY 28

1909	*	*	$94,213.08	$6,405.07	$31,107.16	$54,877.17	$10,707.04	$3,043.02	$347,613.98
1910	$127,766.00	$28,984.43	108,225.90	6,356.61	50,653.63	86,001.50	10,898.64	33,540.91†	452,427.62
Gain			$14,012.82		$19,546.47	$31,124.33	$191.60	$30,497.89	$104,813.64
Loss				$48.46					

*Churches and Individuals . . . Total, 1909 $147,261.44; Total, 1910 156,750.43; Gain $9,488.99

† Includes $31,079.05 of Joint Campaign Fund on the debt.

PROSPECTS FOR THE TWO MILLION DOLLARS

We are glad to report splendid progress towards securing this year the two million dollars contemplated under the Apportionment Plan for all our Congregational benevolent work. In addition to national, state, and district committees working with the Boards, we now have the special committee of one hundred laymen to aid in this great undertaking. It is of the utmost importance that the three kinds of agencies, apportionment committees, missionary societies, and the committee of one hundred laymen, should co-operate heartily. Wherever this is being done large results are secured. Where it is not done, the Apportionment Plan is halting. In any district where the articulation of these forces has not been effected, we hope it can be brought about at the earliest moment. The task is an immense one and can be accomplished only by the enthusiastic co-operation of all our ecclesiastical bodies and special agencies. It will be a fatal mistake to assume that the two million dollars are sure to be raised. While about half our churches are already earnestly working to secure their quota, unless the other half can be enlisted in the effort there will be a disgraceful failure to report next October. Recent report says that in some leading states there are local associations which have not adopted the Apportionment Plan. In such cases, of course, the churches have not received their figures and everything is at a standstill. The one great issue before Congregationalists today is success in raising this two million dollar fund. With so much at stake we cannot believe that any group of churches will permanently fail to do their part. Conditions are most favorable at this present time. For the first time in twenty-two years all our societies are out of debt, so that every dollar raised this year will be for advance work. The inspiration of last year's Together Movement is widely diffused. That this is the centennial year of the American Board is also an important factor. Above all, the meeting next fall of the National Council and all our societies will bring Congregationalists together in such numbers as never before. Must we report failure at that time? The only way to avoid it is for every church and every agency in the field to get busy at once. Since the summer time must be counted out in this effort, it ought to be possible for the Committee of One Hundred to know that the churches have subscribed two million dollars by July first.

WHAT THE WORLD VISION CAN DO FOR ONE CHURCH

Few churches have been more loyal to the American Board through many years than Pilgrim Church of St. Louis. Its gifts both collective and individual have been steady and generous. No officer of the Board would have thought of singling out this church for a sudden and large increase in giving, and yet we learn from the pastor, Rev. Charles S. Mills, D.D., that since the Laymen's Convention the whole outlook of this church toward the foreign field has been changed. The transformation is so remarkable that the church has issued a special calendar supplement on the subject, bearing the title, "What Hath God Wrought!"

When the Laymen's Movement came to St. Louis early in February, the local situation was canvassed in a conference of Congregationalists and the opinion was expressed that since the state of Missouri had raised its apportionment for the American Board last year, it was not advisable to ask any increase in offerings this year. Pilgrim Church was cited as a worthy example of sufficient and sustained giving to this cause. As the meetings progressed, however, a rising tide of missionary interest set in, and when Mr. George Sherwood Eddy, of India, came to the pulpit of Pilgrim Church Sunday morning, the people were pre-

pared for a reconsideration of their missionary obligations abroad.

Mr. Eddy's address made a profound spiritual impression, and at the close of the service laymen came forward and urged that an advance movement be started at once. The result was a conference of the younger men of the church with Mr. Eddy at a downtown club, a meeting of the Standing Committee to consider what should be done and how to do it, and a great church meeting to act upon a new missionary proposition. This proposition, which was adopted with great enthusiasm, looks to Mr. Eddy becoming a member of Pilgrim Church and representing them on the foreign field. Their gifts, however, will not go for Mr. Eddy's salary, that being otherwise provided for, but to the support of his station work. At least one-half of all the church offerings through the weekly pledges for foreign missions will be applied in this way, the other half going to the general work of the Board undesignated. Besides this, special gifts are being secured to meet the present exigency in Mr. Eddy's field, with the expectation of increasing the income for what is known as the West Circle of Madura Mission by $3,000.

Such remarkable advance could not have been brought about except in an atmosphere charged with spiritual earnestness. Dr. Mills says that the best part of the whole transaction is the spiritual uplift that has come to the church because of Mr. Eddy's earnest work. "The hearts of strong men have grown wonderfully tender, and where but a few days ago it would have seemed impossible to ask for another dollar, the foreign missionary offering has already been practically doubled by the freewill gifts of men who did not wait to be asked, but who gave with great joy because of the new vision that had come to them."

We hope this splendid example may stimulate other churches and reveal to them the possibilities of increased giving and the great joy of it under the power of the world vision which the modern missionary, be he from India, China, or Turkey, is able to give to any people.

THE FOUR-SQUARE LEAGUE

The Laymen's Missionary Convention at St. Louis proved to be one of the mightiest influences which have ever come to that city. Almost unbelievable reports have reached us as to the wave of missionary enthusiasm which rolled over the St. Louis churches at that time. One of the most interesting results is the formation of what is called the "Four-Square League."

At one session several men rose and announced that they would give at least $1,000 a year for the foreign missionary propaganda. This led to the formation of a league for the purpose of securing at least twenty-five men who could be counted upon for an annual $1,000 subscription. The appropriateness of the name they have adopted appears in the four objects of the league: (1) to give annually in at least four figures ($1,000 or more); (2) to endeavor to induce at least three others to join them in the pledge, thus making of themselves four; (3) to lead the whole church to give at least fourfold its present offering of service and substance to foreign missions; and (4) to promote the idea of a foreign missionary contribution by every congregation equal to at least one-fourth of its total giving to Christian work.

The special use of this league will be as a bond of union among the St. Louis men who can give in four figures and as an inspiring example to men of wealth in other cities.

THE CHICAGO CONGRESS

The seventy-five conventions being held by the Laymen's Missionary Movement are to culminate in a great National Congress to be held in Chicago, May 3–6. Five thousand delegates are to attend these meetings, distributed among the denominations in proportion to their gifts to foreign missions. The Congregationalists are allowed 270

delegates, their selection being left to the Prudential Committee of the American Board. The committee has sent invitations to prominent pastors and laymen in different parts of the country, and it is considered that there will be no difficulty in making up a strong delegation.

This congress has for its purpose nothing less than placing before the Protestant churches of America an adequate program for America's part in the evangelizing of the world. The policy decided upon at Chicago will also be reported to the Ecumenical Missionary Conference in Edinburgh next June. It is not at all unlikely that other nations will take similar steps looking toward a policy for world evangelization. The Protestant missionary forces of the entire world will thus be co-ordinated in an aggressive movement of unparalleled proportions. The Chicago convention is likely to prove an historic occasion, and those who are able to attend should consider it a privilege of the highest value.

HOW TO RAISE YOUR MISSIONARY BUDGET

We are receiving many inquiries from pastors and others as to practical methods in the raising of the missionary budget under the Apportionment Plan. When it comes to raising money we all can learn from the Methodists, who are known to be past masters in this art. We therefore wish to outline the method being employed in the Methodist Episcopal denomination, under the leadership of S. Earl Taylor, in their "follow-up" work connected with the conventions of the Laymen's Missionary Movement. Briefly stated the method is as follows: —

1. Have a supper meeting.
2. Tickets purchased in advance.
3. Have all men of church present.
4. Display local statistics.
5. By rising vote set definite goal.
6. Appoint small committee with power to add to their number.
7. Set time limit for committee's report.

The local statistics should cover church membership, current expenses, missionary and educational work in the United States, foreign missions, per capita for foreign missions, financial goal.

The following points are suggested for the work of the committee: —

1. District entire membership.
2. Appoint chairman for each district.
3. Thorough "Every-Member-Canvass," going two by two — men canvassing men, women canvassing women, and young people looking after young people.
4. Offerings on the weekly basis.
5. Adopt simple collecting device, such as duplex envelopes.

Wherever this plan has been tried it has accomplished remarkable results, in nearly every instance securing a larger sum than the one aimed at. There can be a separate canvass for foreign missions, or one canvass for all missionary objects. The Methodists find that it is better to separate the missionary canvass from the canvass for home expenses. Every point suggested above is based upon long study and much practical experience. There is a special reason for every detail in the plan. For instance, selling tickets in advance for the supper is based upon the idea that when a man has bought a ticket he is likely to use it. Moreover an advance sale of tickets insures against the plan being spoiled by bad weather on the night of the supper. The advantage of the supper idea is obvious. There is no better way for inaugurating new plans in a church than by getting the men together about the supper table. Things go easily after supper which would otherwise fail dismally.

We heartily recommend the above methods to such churches as consider an Every-Member-Canvass impossible. The thing can be done, brethren, and is being done in hundreds of our churches. Will you try the plan in your church and report to us the results?

FOREIGN DEPARTMENT

SOME THINGS LEARNED IN ONE HUNDRED YEARS

Evangelization by Native Leaders

By Secretary JAMES L. BARTON

THE first conception of missionary work seemed to have been that the missionaries themselves were to be the evangelizers of the East. While there was no well-laid plan or policy in this respect, there was little or no idea of anything else. The early modification of this policy was the plan of bringing natives from the mission fields, educating them in the United States, and returning them as missionaries to their own people. After careful and expensive experiments in an attempt to carry out this policy, it was abandoned, and has not been undertaken since by the American Board or any other missionary society. It has been demonstrated that a native of any missionary country cannot, as a rule, successfully be sent as a missionary to his own people.

The settlement of this question threw the entire work of evangelization back upon the missionaries, with such incidental aid as they could then procure from a few Christian natives who studied with them and acted as servants and Christian helpers.

In 1852, forty years after the first missionaries were sent out, thirty-nine native preachers were reported. The reports show that the most of these were practically what would now be called Bible-readers. There appears in the report no suggestion that these might become pastors of some of the 103 native churches, although there were then eleven men in the theological class at Constantinople. It does not seem that the plan to ordain trained native leaders to serve as pastors for their own people was formulated even at that date, except in Turkey.

For the 103 native churches there were then under appointment 157 ordained American missionaries, of whom six were physicians. It was therefore imperative that much of the time and attention of the missionary body should be given to the local duties which belong to the pastor in the care and nurture of the organized churches.

The deputation of the Prudential Committee that visited India and Ceylon in 1854–55, while discouraging higher education as a means of promoting missionary work, at the same time emphatically promulgated the policy of ordaining worthy men as pastors over native churches, especially the churches of the outstations. It was becoming impossible for the missionaries properly to care for the churches already formed, and more could not be wisely organized without some new provision for their pastoral oversight.

While this policy was in process of application in India, the missions in Turkey were pushing the theological education of worthy young men for pastoral positions in the churches in that country. This work received new impetus when the separation took place between the Gregorian and the Protestant churches in 1846 and demanded

a large force of trained native evangelical leaders to hold the churches together in the midst of the storm of opposition that broke over them. The task would have been a hopeless one if the entire burden had rested upon the missionaries alone.

While the missionaries had in 1850 ordained but few native pastors over the mission churches, they were alert to the need of trained native teachers and preachers, whom they called "native helpers" or "native assistants." The very names used for these associate workers give the impression that the missionaries had not conceived the idea that they were already or were to become independent pastors and genuine Christian leaders. It was hard for the missionary, even after more than a generation of experience abroad, to give up the original idea that he was set apart to do the whole work with such native assistance as he could command and train.

In 1850 there were under the American Board seven training schools for the instruction of teachers and preachers, and in these there were over three hundred students. The schools themselves were not of high grade, although many of the students were of mature years.

The missions in Turkey were dealing with Syrians, Armenians, and Greeks, races of high intellectual ability and possessing, in a marked degree, qualifications for leadership. Not only was the native ability of these pupils quickly recognized by the missionaries, but also the crying need of the native churches for a more permanent and effective leadership than they themselves could furnish. Acting boldly upon their convictions they ordained the first native evangelical pastor in 1846, and at the same time they strengthened the schools for the training of the ministry.

In 1855 there were as many trained native workers of all classes and in all of the missions of the Board as there were American missionaries, including wives, but only a few of these were ordained. In 1860 there were more than twice as many native workers as missionaries. This ratio increased to three times as many in 1870, and to nearly five times as many in 1880. According to the last published report of the Board there are now about eight native Christian workers to every American missionary, or twenty-seven trained native Christian workers to every ordained American missionary.

It has ceased to be regarded as any part of the duties of the missionary to be the pastor of a church in the country to which he is sent. Experience has demonstrated the fact that it is not wise for the missionary long to serve even as acting pastor of an Eastern or Asiatic church. He may be an able and eloquent preacher in the vernacular; he may be familiar with the needs of his hearers and able to give them the most sound and thorough Christian instruction; and yet the fact remains that he is of another race and civilization, and can no more fulfill all of the duties belonging to the office than could a Zulu prove to be a fitting pastor for Broadway Tabernacle in New York, or a Chinese of the Old South Church of Boston.

It is an inalienable right of the churches of Asia to have one of their own race serve them as pastor and spiritual leader. To force upon them an Occidental, whether he be a missionary or not, is an injustice and can never prove successful.

In the course of a century, and more especially within the last thirty-five years, it has been pretty thoroughly established through the great mission fields that it is no part of the work of a missionary to act as pastor of the native church; that he can multiply his powers many-fold by giving himself to the training of those in the country who will themselves be able later to take these exalted places; that the churches in all countries make more substantial progress under proper native leadership than under the best missionary direction; that native pastors are better able than the missionaries to organize the church member-

ship, and the churches, as bodies, for aggressive work; that in all of these forms of work the missionary accomplishes the most by keeping himself well in the background as adviser and friend, while he puts at the disposal of the native co-workers all of the wisdom and experience he possesses.

Japan affords a good illustration of the effectiveness of local evangelistic leadership. The recognized strength of the Kumi-ai church is due to the fact that it is a Japanese church, organized and led by Japanese.

Experience has made it clear that by putting responsibility into the hands of trained natives, not only is the power of leadership greatly developed, but a demonstration is made that within the church there is a proper field for effective exercise of the best consecrated talent. By having a pastor from among its own people, the native church is encouraged toward self-support, and at the same time to unite with other similarly directed churches for aggressive work. The national Christian spirit is developed. If the native church is under local and native direction, the charge that Christianity is a foreign religion, and that the missionaries are endeavoring through their control of the churches to gain a political mastery, is refuted.

Only in this way can Christianity be naturalized in any country or be made to produce institutions after its kind anywhere. The missionaries have learned, as they did not at first realize, that they are not at the ends of the earth for the purpose of planting there the American church, as would necessarily be the case should they retain official hold upon what they have been instrumental in organizing.

As the missionary recedes from prominence in the churches of the country and as the native pastors and leaders come to the front, the people loyally support their own organizations, take commendable pride in the national character of their work, recognize their own responsibility for the advance of the kingdom of Christ among their own people, and thus the foundation is laid for the future national church of Christ in every mission country, from which the missionary will in time disappear, but in which the Christ in all his beauty and conquering power will remain.

In this century of missionary endeavor we have well learned that the East must be led to Christ by the Eastern man and woman, and that the missionaries can accomplish the most for the Kingdom by putting emphasis upon finding and training for positions of influence and power such as the Lord himself shall call to the service.

FIELD NOTES

A Mission School Health Day

(Marathi Field)

A novel feature of the school work at the mission in Bombay was the observance last autumn for the first time of a Health Day. Four missionary physicians had it in charge, Dr. L. H. Beals and Dr. Rose F. Beals, of Wai, Dr. Gurubai Karmarkar and Dr. P. M. Matthai, of Bombay, who made it an occasion of great value both to the pupils and their parents in impressing upon them lessons of which they were much in need. Here are a few examples of how they conducted it, as related in the *School News*:—

"The first meeting was a general gathering of all the pupils and teachers of the school at 10.30 A.M. Dr. Beals spoke first, laying great emphasis on the need of preserving health. He dwelt at length upon the vital need of plenty of fresh air.

"Dr. Matthai then gave timely advice as to how to keep one's health.

"Mrs. Beals spoke of the great importance of having right habits as to sleep, eating, exercise, and all the bod-

ily functions. Cheerfulness should be cultivated as the best guard against sickness.

"At 5 P.M. there was a meeting for the older boys in Hume Hall, led by Dr. Beals and Dr. Matthai, and at the same time in Bowker Hall Mrs. Beals and Dr. Karmarkar spoke to the older girls. The value of these frank talks cannot be overestimated; the pupils have already begun to act upon the suggestions of the doctors.

"At 8 P.M. there was a meeting for the teachers and parents. Dr. Karmarkar ably described some of the diseases common to India and their treatment. Dr. Beals urged the teachers and parents to repeat and repeat and drill the principles of health into the minds of the pupils day by day as the only really effective way of impressing them and getting permanent results.

"Very apparent results of the first Health Day are shown in the marked effort of the pupils to sit and stand and walk erect, to breathe fresh air, to keep clean and neat and cheerful, and in many other ways, demonstrating the desirability of having particular days set apart at frequent intervals for the discussion and teaching of health rules and measures."

THE DOCTORS IN CHARGE

Dr P. M. Matthai — Dr. L. H. Beals
Dr. Gurubai Karmarkar — Dr. Rose F. Beals

Keeping the Christmas Feast

(*Shansi Field*)

According to a recent communication of Rev. Paul L. Corbin, the keeping of Christmas by the missionaries appears to have proved a most effective way of access to the people in that part of China, and of impressing upon them the message of Christ and his gospel. It has become an occasion of which much is made, and seems to have something in it of unusual appeal to those Chinese. It brings from a distance to the mission many inquirers and scattered adherents who seldom visit it at any other time. It commands attendance from the people of the city who come either to take part in it or to witness the Christmas festivities. At Fenchow last Christmas some 600 people assembled in the compound, half of them as participants and half as spectators. The secret of it is not to be found in the fact that a dinner is served, because this is provided, not by the missionaries, but by popular subscription, and the dinner is only a part of the celebration. It is followed by a succession of distinctly gospel meetings,

in which the real meaning and message of the day are set forth. The interest did not cease with the day, but continued on through the Sunday following. Of the result, Mr. Corbin writes: —

"At the chief service on that day thirty-three persons were received into the church by baptism, nineteen of the number being women. The number also included four students from the Atwater Memorial Grammar School. Of the men received, some three or four were very strong candidates. Mr. Wang, a man of repute, a real leader in his native village, the market town of the P'ei family, was brought to Dr. Atwood's hospital some two years ago with his throat cut in an attempt at suicide. His stay in the hospital meant, not only the saving of his life, but, better, the saving of his soul. His was a whole-hearted conversion, and he is now seeking to build up a congregation of believers in his native village.

"At the beginning of the same service eleven infants had been presented for baptism, all children of members or inquirers.

"At the close of the Week of Prayer service, soon after Christmas, when the topic was 'Home Missions,' one of the leading members volunteered to give his time for the next year to the evangelization of the 300 villages in this his native county."

Joyous Realization

(North China Field)

Rev. A. B. DeHaan, upon reaching his station at Pang-Chuang, gives expression to his gladness at finally being there in these eager words: —

"It is with a glad heart that I can report that we are at the station toward which we have had our faces turned for so long. You know the joy that comes to one when the desire of years is finally realized. That is our joy. We shall be at the language very soon, with a longing that it will come to us reasonably easy, so that we may take up our work when we should.

"I have been interested to find that the first impressions are very much as I anticipated from my reading. It seems natural to be here. It is not hard to find one's heart going out in ever increasing love and sympathy for these people. They do not seem so strange as one might think. I shall be happy when I can converse in something besides sign language."

The Station Theological Class

(European Turkey Field)

Before the days of theological seminaries in this country, students for the ministry used to receive their training in divinity from pastors of local churches. Something of this method still survives in certain mission fields where as yet theological seminaries are not readily available. In connection with their other work, the missionaries give the needed instruction to the native students who are to become preachers to their people. Dr. House, of Salonica, gives an account of how it is done at his station: —

"The subject of supplying European Turkey with preachers and pastors is a vital one, and one of great difficulty. The theological department of the school at Samokov has not been able to supply the needs of our field — hardly those of Bulgaria, not to speak of Turkey in Europe — and so our station was compelled to see what could be done by a station theological class, after the plan of the earlier days of our missionary work. We were already so heavily burdened, some two years ago when the question came up, that I will confess I did not see how we could undertake the work; but it was decided to do so by the station, and our Agricultural and Industrial School, which was then getting under way, was to afford us rather extraordinary facilities for taking up this training work, as it enabled the candidates, three in number, to earn their way, and perhaps a little more, by teaching in the industrial department for a half day and studying the other half. Thus they have furnished im-

portant aid to our industrial work, and at the same time, without heavy expense to the station, they have been enabled to pursue for two years a preliminary course of preparation for the ministry, which we hope they will be stimulated to continue by courses of reading which may be suggested to them.

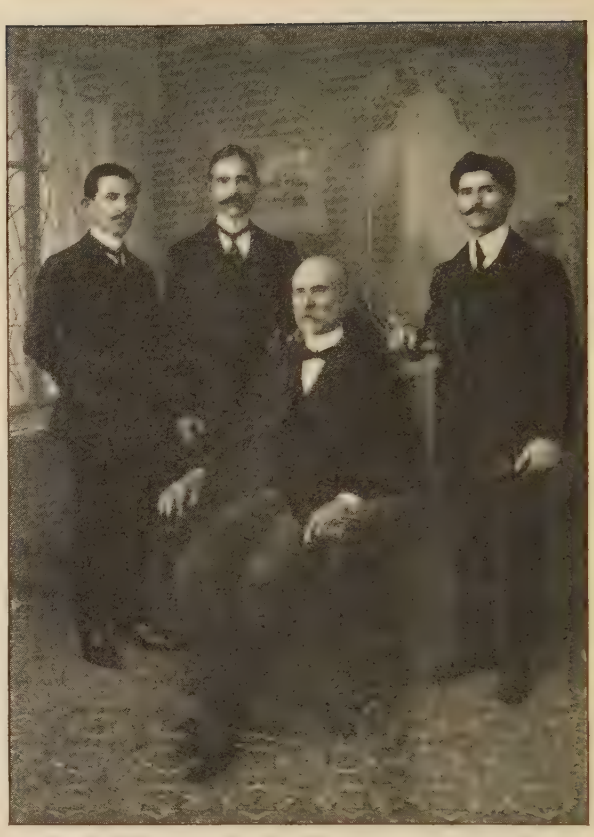
"The work of instruction is partly connected with that of our school, as Bible study and English could be taken, at least partially, in the regular classes in those subjects."

The Members of the Class

In the accompanying picture, which these three station students secured before separating at the close of their two years of study, they appear grouped about their teacher. Dr. House identifies them as follows:

"As to the *personnel* of the class: The one in the center of the picture, Mr. A. Kremenlieff, is the head of our carpentry department. He is a man of fine abilities as a master builder, and we shall hope much from him as a Christian worker.

"The man to the right, as you look at the picture, Mr. D. Bateff, is the head of our shoemaking department, and is an energetic young man with an interesting history. He was an orphan boy when he began to attend our services in the city, and has shown commendable perseverance in following the truth in the face of great difficulties and has not wavered from the beginning. He was equally persevering in learning his trade.



STATION CLASS AND TEACHER

"The man at the left, Mr. Miatovitch, is in charge of the tailoring department. He is a Servian, and will, we hope, be our first Servian preacher. He was born in Prishtina and is the son of one of our leading Servian Protestants in that city.

"We shall part with these men with regret when they leave our staff of instructors in the Thessalonica Agricultural and Industrial Institute, and shall wish them every success in the all-important and blessed work of bringing men to Christ, the great Teacher and Carpenter of Galilee."

LETTERS FROM THE MISSIONS

EASTERN TURKEY MISSION

AT THE END OF THEIR FURLOUGH

Upon the return of Dr. and Mrs. Atkinson and family to Harpoot, to resume work in connection with the hospital there, Mrs. Atkinson wrote to friends at home a full account of their journeying on the way from New York to their station home. The first part of it might easily be duplicated by any observing traveler, but the part of it that was overland from the Black Sea to Harpoot gives a vivid impression of what at least some of our missionaries have to pass through in getting to their field of labor. Considerably condensed to come within the limits of our space, Mrs. Atkinson's narrative runs as follows: —

"When we landed at Samsoun we realized that our furlough was finished. Before we went ashore, Mardiros, the man we had engaged to bring our road things from Harpoot, came to meet us, and the first thing we saw on shore was the beaming face of Kevork, a servant who had been sent by Mrs. Browne, not knowing we had Mardiros. So we had two men.

"We spent that day in a Greek hotel rearranging our things for the long inland journey. The beds, bedding, and food were all looked over and prepared. We engaged arabas to start early Tuesday morning, as it is two good days to Marsovan, but our arabajis did not come till nearly ten. We wanted to make nine hours' journey the first day, but they refused to go more than six. This made it impossible to reach Marsovan in less than three days. The second morning our load arabaji refused to go to Marsovan, where we had planned to spend Sunday. After losing an hour or two in trying to persuade him, we went on and left Mardiros to get him to go if possible, and if not to remain with the load until we could send back for it.

"We got on fairly well as far as Sivas. The roads and the weather were good, but our driver annoyed us a great deal by careless driving and wasting time. We engaged a new man for our load in Sivas and meant to start at nine o'clock Saturday morning, but as usual our driver was not ready and we did not start till ten. As we approached the noon khan our two drivers lingered behind, and the horses of the load wagon walked off the road and upset the araba in a ditch. There was an interesting state of things. A cold wind had blown up from the north and a black cloud was thundering, threatening to rain at any time. We were still four hours from the khan where

A TURKISH ARABA

ENTRANCEWAY OF A TURKISH KHAN

we wanted to spend Sunday. The khan where we were was only a stable, perfectly impossible to stay in with the children over night, not to speak of Sunday. If I ever heard Doctor use Turkish he used it then. He made the drivers go back with him, take the load out of the araba, set it on its wheels, reload, and come on to the khan. It was then four o'clock and the storm still threatening. We wanted to start on in a hurry, but those two fellows said they were going to eat dinner. We said they could eat as we went, as the horses had all been fed, but they refused, saying that in this country even the sultan would not ask a man to go when he was eating. They wanted to stay there over night. After waiting a little the doctor managed to frighten them so thoroughly that they got their horses out and started. The storm was passing round us, but we saw we were going to get some of it, so we tied the curtains down and wrapped ourselves and the babies in blankets and steamer rugs. About five the storm broke and darkness settled down, and we were yet more than three hours from the khan. Our drivers had to get out and walk by their horses to keep them in the road, and many times we were on the point of tipping over. Every nerve in my body was tense, every muscle set, for I knew our horses and our drivers were not reliable in daylight, much less in such a night. At nine o'clock we saw a glimmer of light and soon drove into the khan. How secure and cheering it did look! We went to bed thankful to be alive and safe.

"Next day was beautiful, warm and sunny, and we passed a quiet, restful Sunday. Monday we started on what we called the home stretch, hoping to reach Harpoot by Saturday night. In the morning we had to climb a high mountain. Again the arabajis wasted time and it was after dark when they brought us to a miserable khan, having lost the road, when villagers heard us and came to our help.

"Tuesday part of the road was very bad. At noon it began to rain. Our driver was sick all the morning. At the wretched khan where we lunched

some hot beef tea set him all right, but he did not want to be all right. He wanted to stay over night, as it was raining and the khan seemed very comfortable. Our load arabaji said he could not go as his horse had cast a shoe; then he must eat his dinner. He was always eating when we wanted to go. Well, there we were again, our driver claiming to be too sick to go and the other eating! We were four hours from Hekimkhan, the nearest place where we could be comfortable for the night. Again the doctor gave them a good scare. The sick one came out and the driver stopped eating, got his horse shod, and we started. Our road was down a deep gorge, so narrow at one place we had to climb over a point of the mountain. Near the top one of our horses fell, and we just escaped being upset where we would have rolled down the mountain two or three hundred feet. Surely God was taking care of us. We reached the khan before night, but without our beds and food box. Just as we were settling our mattresses and blankets on the floor, alive with fleas and bugs, our load araba came and we put up our bedsteads and had a comfortable night.

"Next day, Wednesday, was a bad one, as we had a high mountain to cross. In going up mountains the men generally walked and I was left alone with the children in the araba. The arabaji would walk behind, allowing the horses to go as they chose. I was under a constant strain. When we started up this mountain I walked with the babies and the driver rode most of the time. At last the mountain was crossed, and we reached the khan at the edge of Malatia plain, but the strain had been too hard and I went to bed with a sick headache.

"The next two days were uneventful, except that on starting on Friday from Malatia, where we were met by Pilibos Effendi, our druggist, and Miss Jacobson, our nurse, our arabaji let the horses turn right off the way into a ditch, and we only lacked a few inches of upsetting. After he was soundly scolded by Miss Jacobson, we had no more trouble from his carelessness.

"On Saturday, four hours from Harpoot, Mr. and Mrs. Carey, Mr. Ward, and Miss Catlin met us with a nice lunch. At the fountain, two hours out, we met the rest of the Americans, or nearly all of them, and from there on many natives. It was night when we drove into our own street in Harpoot. Our sitting room and bedroom had been furnished with our own things, and when we stepped into the house such a feeling of rest and thankfulness came over us. Home, sweet home! May it be a long ten years before we are ever tempted to leave it again!

"Such were our feelings that first night. Now we are settled and at work. America, our visit there, and all our changes and experiences are in the past and seem like a dream."

CENTRAL TURKEY MISSION

CHRISTIAN UNION IN THE MASSACRE DISTRICT

Since the terrible slaughter among them last April, the Christians of different names in Central Turkey have manifested a strong tendency to draw closer to each other, to magnify what they have in common, and to appreciate one another. This has not stopped with sentiment merely, but has taken shape in public meetings and in somewhat of organization. In a recent letter of Rev. W. N. Chambers, from Adana, he describes these two instances:—

A Union Christmas Service

"Last week there was held in the Gregorian church a unique union service. The Armenians calculate that the baptism of Jesus took place on the thirty-first anniversary of the birth, consequently these two festivals synchronize and are celebrated on the 6th of January. As they adhere to the old calendar this date corresponds to January 19 of our calendar. This was a union Christmas service, participated in

by the Gregorian Armenians and the Protestants on the invitation of the Gregorian senior priest, Der Arsen. At five o'clock in the morning we repaired to the church. It is in this church that the Protestants have held their Sabbath services since the massacres, their own church having been burned. On arrival we found the church well lighted and filled with a throng of people. We were invited within the altar railing and given seats beside the bishop's chair. The celebration of the Mass had already continued an hour, and was altogether three and a half hours long. Towards the close of the service Der Arsen took occasion to express gratitude to the resident American missionary and also to the Protestant pastor, Rev. H. Ashgian, for the work done by them in relief efforts since the massacres. He quoted the verse, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' He expressed the great pleasure it was to him to have the Protestant brethren taking part in the service. He then invited Pastor Ashgian to preach. He gave an excellent sermon on the text, 'And Jesus advanced in wisdom and stature, and in favor with God and man.' It was listened to by an audience of between 3,000 and 4,000 people, about a fourth of whom were Protestant.

Union among the Clergy

"Another union which developed from massacre conditions is still more remarkable and significant. Shortly after the massacres the 'Spiritual Heads,' *i. e.*, the clergy of the different Christian communities, came together in common cause, from which developed a union that continues still. Through all these months it exerted no small influence on the general situation, and I feel that its influence has been on the whole very good. I am glad to be able to say that the Protestant pastor, Mr. Ashgian, has been an efficient leader in this union.

"In the presence of common danger, rites and ceremonies fall into the background, creeds and confessions become of secondary importance, and it is demonstrated that men may unite on the essentials of life — self-sacrificing service to God and man. Let us ever pray that spirit may assert itself and prevail."

MARATHI MISSION

BIBLE TEACHING IN INDIA SCHOOLS

A recent letter of Rev. Henry Fairbank to the pastor of the church that supports him gives a graphic sketch of the school work with which he is connected. After tracing the development of its industrial department, details of which are not yet sufficiently matured for publication, he gives this account in connection with the Bible teaching, which is also part of his work: —

"About two-thirds of the boys to whom I teach the Bible are Christians and one-third Hindus and Mohammedans. Mr. Smith, of our mission, who founded the school and was here for twenty-five years, has got out a new translation and harmony, or rather continuous narrative of the Gospels in English, and that is the text-book in the Bible class. It is interesting to us all to have Macmillan take the book and offer to print it and publish it. The Punjab government has adopted it as a book desirable to be taught in schools; that is, not only in mission schools, but also in government schools, so the book is likely to have a large sale. I presume other provinces will try to introduce it, for a prominent English official said to me the other day that he thought the mission schools had a great superiority to the government schools, in that they could teach the Bible. He asked me particularly about the attendance of boys. I told him the Hindu boys attended as regularly as the other boys. In the grade which I have to do with there is great freedom about the matter of attendance. The other day I put on the board the ideal I had in

THE CHAPEL AND BOYS' HIGH SCHOOL, AHMEDNAGAR

teaching the class. I said I wished them to come and see Jesus, and learn from him about sin and temptation, and deliverance from sin and temptation, and about eternal life and friendship with God. I pointed out to them that these were the great subjects treated by all religions. Every boy in the class was interested.

"The truth is that people in India are getting tremendously interested in Jesus Christ. In the mission paper today, the *Dnyanodaya*, there were extracts from two of the most outspoken Hindu journals of the day, and they spoke in the highest terms about Christmas as a day to be celebrated for the sake of Jesus Christ. I confess I rubbed my eyes and wondered if I had read aright. There was the highest praise of Christ as a teacher of religion and an example to follow. The papers also, nowadays, are full of the shortcomings of caste, and the social conference connected with the National Congress this year made a very great deal of the harm being done by caste, and urged intermarriages and breaking down of barriers in other ways.

"The special reason for the English official whom I mentioned above speaking of the teaching of the Bible was, that a week or two ago a collector was shot by a Brahman lad in Nasik, about a hundred miles from here. He said he thought the lack of religious teaching in schools was the cause of these young lads in India doing the lawless things they did. I was interested in what he said further, that the great mass of the people did not seem to be so seditious, but on the other hand they abhorred the Brahmans and did not care to have them as rulers over them. If the whole of the people of India, high and low, banded themselves together against the English, they could wipe them off the face of India in quick meter. I am sure he is right. The Brahmans, who were once the rulers of India, are those who are throwing bombs and importing pistols and doing all they can to get rid of the English. The traders, the Mohammedans, the farmers, are all in favor of the English staying, though they may grumble at some of the things they do."

WESTERN TURKEY MISSION

STUDENT DRAMATICS

Writing from Marsovan, January 21, Rev. Theodore A. Elmer gives glimpses of the good use made by the students at Anatolia College of their Christmas vacation. Some of the theological

students made it the occasion of a preaching tour in surrounding towns and villages. They report that they were received with great cordiality by the Christians of the old Oriental churches in these towns, who invited them to preach in their churches and schools, which they did. What some of the other students did he relates as follows: —

"Some of the members of our Young Men's Christian Association prepared during the vacation a moral and religious drama, which they acted in the college hall on last Monday evening. The title of the play was, 'The End of the Wicked.' It represented the career and final ruin of a heartless creditor and money lender, who was bent upon the ruin of a man who hindered the attainment of his ambitions. The audience appreciated the play to the full. Money is scarcely ever loaned in this place under twelve per cent interest, and most of the money lenders get fifteen or twenty per cent interest. The Young Men's Christian Association charged a small entrance fee and made a little over twenty dollars. The Turkish governor of the city heard about the play and asked them if they would repeat it for the benefit of a Turkish school in the city, if he would furnish the audience. The young men agreed to this, and His Excellency accordingly issued tickets, and sold nearly a hundred dollars' worth among the Moslems of the city. At the second performance of the play the college hall was packed with government officials, turbaned khojas and imams, and ordinary business men, who behaved themselves in an exemplary manner. His Excellency was delighted to be able to raise so much money for his school with so little difficulty. A drama will draw a crowd in this country easier than anything else. It seems to furnish an extraordinary fascination for the people. There is nothing which they like so well as to act or to witness acting. They do extraordinarily well as amateur actors. The only explanation of this fact which I have been able to think of is that the people of this country are taught to dissemble from childhood. Racial and religious jealousies and hatred rankle in their souls, but on the surface they are as polite and as careful of their manners as they can be. A man's next-door neighbors may be separated from him by centuries of tradition, interests, and civilization. They treat each other as a cultured American might treat a distinguished Chinaman who might chance to live next door to him. They act their parts well, suppressing their real feelings, except when these break loose in a massacre or some sort of social upheaval. Politeness is the oil which lubricates the wheels of society in this country. When this fails, the essential barbarism which is just beneath the skin or behind the masks of these peoples quickly breaks loose. A volcano of human passion is always smoldering beneath the surface of society in this country. The elements are in unstable equilibrium, and there is likely to be an explosion almost anywhere at any time."

THE WIDE FIELD

CHINA

THE NEW WOMAN IN CHINA

Woman's Work for February is a "China Number." Amid much interesting matter concerning the womankind of that great empire is a stirring article on "The New Woman in China."

The old-style woman is still there, indeed she is the preponderating woman. For enlightenment has yet come to but a small fraction of her sex. The typical woman of that land is still physically crippled, socially blind, and morally undeveloped, in real servitude all her life long, first to her father, then

to her husband, and lastly to her son, though perhaps most heavily of all to her mother-in-law. Shut within high walls as soon as she has had a narrow glimpse of the outside world, it is almost impossible for her to be a social force in the community, or even the presiding genius of her home. The writer quotes a thoughtful saying of Dr. S. Wells Williams as bearing upon the traditional separation of the sexes in China: "General mixed society can never be maintained with pleasure unless the better parts of human nature have acknowledged pre-eminence, and where she who imparts to it all its gracefulness and purity is herself uneducated, unpolished, and immodest, the common sense of mankind sees its impropriety."

But a great change has come in China, and a new style of woman is appearing, with unbound feet, with face washed from the old-time paint and powder, with the impulse and the admitted right to take her place beside the men of her family and acquaintance in social and intellectual life. With regard to the intellectual development of the women of the empire, this article presents a stirring picture:

"The most evident change for women has been in the line of education. Thirty years ago not even the simplest baby classic for them. Now the question is whether they are equal to the highest education. The very men who a generation ago wished to keep them in subjection now demand they shall be like their Western sisters. Then little girls were bribed and coaxed to come to mission schools; now the tables are turned. One teacher in Foochow writes: 'Fifteen years ago we did not have a self-supporting pupil; now we have sixty. Fifteen years ago one out of three pupils was a "little" daughter-in-law (slave, for whom no one cared); now there is only one in eighty.' Day schools and boarding schools are being opened by government and by private funds all over the country. In Canton, a couple of years ago, twenty of these were reported, some of the Buddhist nunneries even being turned into schools. In Peking ladies of official rank have been giving their time to teaching. We must remember Tuan Fang as the pioneer of education for

ENTERING SCHOOL — ON FOOT

women, and Yuan Shih Kai as a great supporter in the same cause.

"None of these institutions are superseding mission schools, however, though backed by money and enthusiasm, because of a great dearth of teachers. A cry comes from all over China for teachers, for women who *know*. Many have come in to fill the gap from Japan. Some of these are competent and desirable women, but the contrary is true in many instances. This need offers perhaps the greatest opportunity for American young women that exists anywhere, for the Chinese are willing to pay for English, for music, for anything. It is decreed that their women must be enlightened."

WOMAN'S EMANCIPATION

A communication in the *North China Herald* of January 7, under this title,

ENTERING SCHOOL — BY SEDAN CHAIR
At the Abbie B. Child Memorial School, Diong-loh, China

describes a most remarkable social transformation in one of the interior communities of the Chinese empire. Considerably condensed it reads: —

"To well-wishers of China, anything tending towards the uplifting of woman will have special interest. For no one who has lived in the interior and has seen the lives of multitudes far away from civilizing spheres of influence would associate beds of roses with the womanhood of the empire. Woman is the drudge, the slave of the man, more in China than perhaps in any other country in the world boasting such an ancient civilization. We speak, of course, of Chinese women. It is not generally known that there are other races in the interior, whose women are worse off by far than their Chinese sisters.

"There is no other tribe in regard to which this is more the case than the Hua Miao, the tribespeople who inhabit several parts of Yunnan province and part of Kueichou. They were little heard of a decade or so ago; they were the lowest of the low. The women lived with no social laws. After a time, however, through the instrumentality of the much criticized missionary, these people began to see the light of civilization, and gradually their evil practices lessened and social life became slowly worthy of the name. Of their own free will, the girls closed their dens of shame and misery and the men conformed to the rules of a wholesome social life.

Social Reforms

"Soon the Miao had their own literature. A great social reform set in. A rush for Western learning was noticeable, such as has seldom been witnessed among any people in China. The latest phase among them is the establishment of betrothal and marriage laws. Especially noticeable is it that Chinese rules which govern such proceedings have been entirely disregarded. Betrothal among the Chinese is a matter with which the parties most deeply concerned have generally little to do. The proverb says, 'Without a matchmaker, a betrothal cannot be effected.' Another

point is that no age limit exists; marriage takes place at almost any age the parents wish. Not so the Miao. They may or may not have a go-between, but he or she is not to be paid anything, and a capital feature is that the bride has to be eighteen years of age and the bridegroom twenty. This is the rule when the ceremony is performed in church. It is evident that these people, who have in course of time been driven back gradually to the hills for a livelihood and have sunk to serfdom, are anxious to regain some sort of social position, and at the present rate of progress it will not be long before they attain the object in view.

What of the Future?

"This may seem ordinary enough reading, but it means a tremendous fillip to the raising of the position of thousands of women in one of the most thriving tribal races of China.

"The Miao woman has an individuality of more than ordinary interest. Her feet are unbound, she is allowed to live a more natural existence than the Chinese woman, she is more a helpmeet in the home, and has a voice in the affairs of the village. A good deal of the work in the fields is done by the women, and their peculiar dress, totally different from Chinese, is grown, spun, and woven by them from their home-grown hemp. The skirt universal among them is similar to the Scottish kilt.

"People interested in the tribal races of Western China may put the Miao down as the foremost, that is, looking at the actual progress made. In the future this tribe will be an interesting study."

JAPAN

AN HONOR TO CHRIST IN A JAPANESE SCHOOL

The *Japan Evangelist* for January contains an account of the presentation and unveiling of one of Hoffmann's portraits of Christ in the Second Middle School at Sendai. Some years ago the president of this school proposed to have hung upon its walls ten pictures selected from among the great men of the world. That one-half of them should be Japanese was to be expected. The other five included the names of Newton, Confucius, Buddha, Socrates, and Jesus. On January 20 the presentation was made by Dr. Schwartz, of which the account runs as follows: —

"Probably never before in a government school in Japan was Christ accorded greater honor, nor his life and teachings presented more forcibly than on this occasion. After the president had first outlined briefly Christ's life and spoken of his marvelous influence throughout the world, he unveiled the picture. During this part of the ceremony more than five hundred students and teachers remained standing, and upon a given signal bowed reverentially as is their custom, and then united in singing a hymn specially prepared for the occasion. Rev. Kawasumi, a presiding elder of the Methodist Church, Dr. Sasao, a theological teacher in North Japan College, and Dr. Schwartz made three ringing Christian addresses. It is difficult to measure such an occasion as this. It shows in a remarkable manner how the doors in Japan are becoming more and more open for Christian teaching."

KOREA

MISSIONARY ENTERPRISE IN KOREA

The *Japan Mail* of February 19 summarizes an article in the *Niroku Shimpo* in which the forces and activities of Christian missionaries in Korea are strikingly set forth. The exhibit is all the more significant and impressive from the fact that it originated not so much in sympathetic as in reluctant recognition of the facts. The statement is as follows: —

"The *Niroku Shimpo* publishes some interesting statistics relating to missionary enterprise in the Korean Peninsula. According to the figures given, the money actually devoted to purposes of Christian propagandism in Korea is

$7,000,000 per annum, which is nearly the double of the sum, 3,800,000 yen, appropriated for the uses of the residency-general. Further, out of the primary schools, numbering 2,000 in round figures, more than one-half are under the control of the missionaries. There are altogether 807 churches, 257 foreign missionaries, over 400 Korean pastors, 200,000 converts, 350 schools directly attached to Christian missions, 15,000 students receiving instruction from Christian missionaries, and fifteen hospitals under missionary management. The *Niroku Shimpo's* manner of publishing these figures does not suggest much sympathy, but the impression produced upon thoughtful persons must be admiration of the immense civilizing agent which is at work in the peninsula. In Korea's case the old adage, 'The blood of the martyrs is the seed of the church,' seems to have been verified, for still very fresh in the memory of the world are the sufferings undergone by Roman Catholic fathers in Korea less than half a century ago. Measured by the actual number of converts, Christian effort has not succeeded so well in Japan as in Korea, for whereas the church in the former country counts only 200,000 disciples against a population of 50,000,000, the church in the latter has an equal following against the population of 15,000,000. Yet, on the whole, it will probably be admitted that Christianity has rendered more service to Japan than to Korea."

EGYPT

CONVERTS FROM ISLAM

The Church Missionary Society Gazette for March recounts a gratifying increase in the number of converts from Islam in the English Church Mission at Cairo. The Rev. Canon MacInnes wrote on New Year's Eve: —

"There has fallen to Mr. Gairdner and myself a greater number than ever before of classes for Moslem inquirers, of whom we have been privileged to baptize eight grown men, in addition to three young women, in connection with the hospital at Old Cairo. We are anxious not to lay undue stress on mere numbers, and it should be borne in mind that four of these converts have been in touch with us for two years or more — one had been at heart a Christian for considerably longer; but at the same time it is highly encouraging to think that eleven adult Moslems have been admitted into the church of Christ after long and careful preparation, and that this is nearly twice as many as we have ever before received during the course of a single year."

THE PORTFOLIO

Such as Sit in Darkness

It is difficult to picture to one's self the changes through which the Lama passes during successive decades in the darkness of his cell. His sight must become weak, perhaps be extinguished altogether. His muscles shrink, his senses become more and more clouded. Longing for the light cannot pursue him as a fixed idea, for it is in his power to write down his decision to curtail his time of trial and return to the light on one of the leaves of his books with a splinter dipped in soot. He has only to place such a paper in the empty *tsamba* bowl. But the monks had never known a case of the kind. They only knew that the Lama who had been walled in for sixty-nine years had wished to see the sun again before he died. I had heard from monks who were in Tong at the time that he had written down his wish to be let out. He was all bent up together and as small as a child, and his body was nothing but a light gray parchment-like skin and bones. His eyes had lost their color, were quite bright and blind. His hair hung round his head in uncombed, matted locks and

was pure white. His body was covered only by a rag, for time had eaten away his clothing and he had received no new garments. He had a thin, unkempt beard, and had never washed himself all the time, or cut his nails. Of the monks who sixty-nine years before had conducted him to his cell, not one survived. He was then quite young himself, but all his contemporaries had been removed by death, and new generations of monks had passed through the cloisters; he was a complete stranger to them all. And he had scarcely been carried out into the sunlight when he, too, gave up the ghost.

From Sven Hedin's account, in "Trans-Himalaya," of the religious hermits sealed in caves of Tibet.

Progress by Regress

It has been said that Christianity is a progressive religion; to me its distinctive feature is its regression. It is the only religion which goes back to gather up the lost things — the things which have fallen by the way and have been left behind. Jesus claims as his own prerogative that he came to "seek and to save that which was lost." His distinctive glory is regressiveness. He alone goes back to the forest of humanity to seek the children that had lost their way. China goes back; but it is not to seek wandered children; it is to prove a primeval glory. Judea sometimes goes back; but it is to seek, not the Garden of Gethsemane, but the Garden of Eden. All the rest are professedly pressing forward — Brahman, Buddhist, Parsee, Greek, Roman. All their messages are for strong souls — souls already on the road to Elysium, already on the road to Nirvana. Jesus alone has a message for the weak. Jesus alone retraces his steps into the already traversed forest. He treads a winepress in which he is unaccompanied by any professing saviour — the way of those who are ready to perish.

From "Studies of the Portrait of Christ," by George Matheson, D.D.

The Indian Church: Its Future Mission

As never before Indians of all creeds are beginning to recognize India's need of something that will unite their divided castes and creeds, and Christ and his church supply the power for such union as nothing else. Who but Christ can enable India to act as if it were the simple truth that to love God supremely, and, counting every human being a brother, to love him unselfishly is the sum of all religion? The Hindu cannot receive a non-Hindu into the Hindu fold. The Parsi leaders have decreed that an impassable barrier prevents a non-Parsi from entering the Zoroastrian fold. Even where reforming Indians do not take the Christian name they see that it is only by using Christian principles and methods and by following the example of the Christian church that India can become one united nation. The Indian church has an immense help in fulfilling its mission in the new awakening of national life in this land.

From address by the Rev. R. A. Hume, D.D., at the Agra Christian Endeavor Convention, published in the National Missionary Intelligencer.

The World Growing Larger

We usually say, "The world grows smaller every day," because we think only of the distance diminishing rapidly on account of quicker means of communication and commerce in our day. It would be far more exact to say, "The world grows larger every day." Missionaries in heathen countries and in centrally located places are often overwhelmed by the impression of the numerical superiority of the multitudes they are facing. India today contains about 300,000,000 inhabitants. Fifty years ago they were estimated at 150,000,000. Within a half-century the number of heathen and Mohammedans in India has been almost doubled. Truly one is tempted to exclaim, "We are getting farther away from our goal." The increase must be similarly large throughout the world, in spite of wars, famines, pestilences, and plagues.

What are the increases in Christian congregations of natives, though it is actually greater than fifty per cent; the small additions to our missionary staffs; and the increase, a little larger than that of missionaries, of native helpers, pastors, catechists, teachers, and colporters, when we compare them with the immense numerical increase of heathenism and Islam? In spite of all that has been done during the past century of missionary activity, we are only at the beginning of the work. Christendom must come to a deeper realization of her great duty and must be made willing to fulfill it far more earnestly before she can reach the goal and plant the cross of Christ upon the golden cupolas of the great pagodas and upon the ramparts of the slender minarets.

The situation is, however, far from discouraging, for the percentage of heathen and Christian in foreign lands is constantly diminishing, the native churches are becoming self-extending, and Christians at home are awaking to their responsibility.

W. Muller, in "Lose Hefte," quoted by the Missionary Review of the World.

THE BOOKSHELF

Fifty Years of New Japan. Compiled by Count Shigenobu Okuma. New York: E. P. Dutton & Co. 2 vols. Price, $7.50.

The story of "the rejuvenated nation" is here told by a Japanese statesman, educator, and philanthropist, who in its making has been himself for a half century, whether in or out of high office, a mighty force and an inspiring personality. Very early in life he came under the teaching and direct personal influence of the American missionary, Guido F. Verbeck, who filled his mind with the New Testament and the Constitution of the United States. In a large sense, while other Japanese politicians were opportunists, Okuma, from his first entrance into public life, has shown himself a man of vision and principle. Today, in serene age and vigor, he directs the Waseda University — the wholesome rival of the Imperial University — talks wisdom and gives good advice, which is eagerly sought for, to the younger men of light and leading, has a supervisory direction of great books and lines of research and scholarship, welcomes foreign guests, takes part in Christian Association functions, and is one of the "institutions" of the capital on the Sumida.

So much for the man. This is his book. He conceived the idea and plan, and then summoned old colleagues and the younger men educated in Europe and America and rich in the newer experiences of science and the world's work, to harness their pens to his service. The world now hears the story of the new nation from the Japanese themselves. Here we have a map of the results of the active intellect of Japan, since its opening under the Townsend Harris treaty of 1859; for Perry inserted the wedge, Harris drove it home. Volume I deals luminously with politics, history, administration, and industries. Volume II treats of religion, philanthropy, science, art, literature, social life, etc. Well arranged and indexed, translated from the originals by a master, Captain Brinkley, and edited skillfully by Marcus Huish, the book as a whole is a fascinating work in fifty-six chapters, in the best of English, and delightfully readable.

The "gratitude of Orientals" is strikingly in evidence. The Japanese here thank their teachers. At every point the work of American missionaries is generously acknowledged. The three pioneers of 1859, G. F. Verbeck, S. R. Brown, and J. C. Hepburn, are especially honored, while those of the American Board, or in sympathy with its work, Berry, Clark, Jones, and

others named or unnamed, have due honors of acknowledgment from grateful writers. The *kana* has tricked the transliterator in one case, for Dr. John C. Berry, now of Worcester, the Board's "beloved physician," masquerades unconsciously as "Dr. Bailey," but none the less warm is the tribute to him as the author of prison reform in Japan. He visited the gaols and reported on them. "The subsequent changes in our prison system have all sprung from these reports" (I, p. 318). Dr. Berry also selected and educated the first trained female nurses. Like a *tsuba* (metal and gold inlaid sword-guard), this book is not only rich in message, information, and suggestion, but it rings with a clear note—the note of thanksgiving, to the American missionaries for their part in the moral uplift of Japan, and as such makes music to our ears.

WILLIAM ELLIOT GRIFFIS.

Children of China. By Colin Campbell Brown, author of "China in Legend and Story." Edinburgh and London: Oliphant, Anderson & Ferrier. Pp. 94, with 8 colored illustrations of child life. Price, 1s. 6d.

This is a well-written book, for adults as well as children, by one whose experience and observation upon the field are a guaranty of his knowledge of the home life and school life, play, work, and religion of the Chinese boys and girls. It abounds in anecdotes.

E. F. B.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

February 23. At New York, Rev. and Mrs. Charles A. Nelson, of the South China Mission.

March 2. At New York, Mrs. Charles T. Sibley, of the Philippine Mission.

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The picture in our gallery of missionary children this month takes us to where "The spicy breezes blow soft o'er Ceylon's isle" and "Every prospect pleases." What other prospect for Ceylon quite so pleasing as the presence there of these prospective missionaries? In order from left to right

their names are: Winifred Emily Scott, John David Hitchcock, Alan Clinton York, Lewis Brookwalter Ward.

∴

Dr. D. Crosby Greene, his wife, daughters, and two grandchildren were invited to spend the holidays at the seashore a few miles west of Kobe. Their host was one of the foremost capitalists in Japan, and they were entertained in royal style. After a ceremonial breakfast on the morning of New Year's Day they all gathered in the drawing-room and sang the Japanese national hymn. Then their host suggested that they sing "America," and the family joined in, as many as could sing in English.

∴

In memory of James Hamilton McCann, Jr., whose death was chronicled in the January number, no stone monument is to be erected, but instead Mr. and Mrs. McCann, with characteristic generosity and thoughtfulness, are having an extra room added to the Woman's Hospital ward. This room is to have a separate yard and

is to be used for caring for sick babies and their mothers. This room, erected in loving memory of wee James, will serve to remind its occupants, not only of little James, but chiefly of the One who said, "Suffer the little children to come unto me and forbid them not, for to such belongeth the kingdom."

∴

It is assumed that The Chronicle as a department of the *Herald* belongs peculiarly to the missionaries. Its items, whether of intelligence or other import, give fullest play to the personal note. It is because of the deep personal note struck in the following poem, which will awaken echoes in every missionary heart, that place is given to it here.

HOME

Desert sands and mountain height,
Valleys green and cities bright,
All the breadth of ocean blue
Lie between my need and you.

But when my sun of afternoon
Strikes light upon the hills at home,
I know full well you wake to say,
"God bless the one so far away!"

And when my Persian stars shine bright
On the still loveliness of night,
I know erelong they'll watch you pray
God's peace upon my dawning day.

O souls so true! O faith so blest!
In your dear prayers I find my rest;
Nor homeless I, tho' far I roam;
In your hearts' love I keep my home.

ANNIE W. STOCKING.

Teheran, January 6, 1910.

∴

Nearly two years ago the *Missionary Herald* announced the withdrawal from active service at the American Board Rooms of Mr. Calvin N. Chapin, who had then for fifty-three years served as secretaries' clerk. Since that time he has come

MR. C. N. CHAPIN

to the Rooms with some regularity until three months ago, when increasing feebleness made him unable to do so. He was most welcome whenever he appeared, for he always brought a blessing with him by his benign face and cordial words. We shall welcome him here no more, since on Thursday, February 17, his release came at his home in Melrose. In the Congregational church of that suburb he had been a deacon for fifty years, greatly beloved and honored by his associates and fellow-citizens. There the funeral was held in place of the usual Sabbath morning service, February 20, his pastor and officers of the Board participating in the tributes paid to this faithful servant of Christ, whose long life was devoted to labors for the church and kingdom of Christ.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Andover, Cong. ch.	14 78	
Auburn, 6th-st. Cong. ch.	8 05	
Bangor, Hammond-st. Cong. ch., toward support Rev. T. T. Holway,	247 20	
Bucksport, Elm-st. Cong. ch., add'l,	50	
Lewiston, Pine-st. Cong. ch.	25 30	
Limington, Cong. ch.	7 00	
Lovell, Cong. ch.	2 00	
Portland, State-st. Cong. ch., of which 175.60 for work of Rev. R. A. Hume,	320 10	
Temple, Cong. ch.	7 75	632 68

New Hampshire

Bennington, Cong. ch.	8 00	
Enfield, Cong. ch.	3 00	
Exeter, Phillips Cong. ch.	40 00	
Francestown, Cong. ch.	21 75	
Hampton, Cong. ch.	71 12	

Keene, 1st Cong. ch., for Tirumangalam, 100 00
Littleton, Cong. ch. 205 33
Somersworth, Cong. ch. 38 00——487 20
Legacies.— Pelham, Mrs. Elizabeth W. Tyler, add'l, 130 41
617 61

Vermont

Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 600 00
Cornwall, Cong. ch. 23 55
Dummerston, Cong. ch. 17 00
Marlboro, Cong. ch. 5 84
St. Johnsbury, Marshall Montgomery, 1 50
Vershire, Mrs. Mary L. Rice, 1 00
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow, and to const., with previous donations, Miss E. A. Huntoon, H. M. 57 50
Westford, Cong. ch., for Shao-wu, 1 00
Weston, Cong. ch. 19 95
Winooski, 1st Cong. ch. 8 75——736 09

Massachusetts

Abington, 1st Cong. ch. 10 38
Baldwinville, 1st Cong. ch. 25 25
Beachmont, Trinity Cong. ch. 11 00
Beverly, Washington-st. Cong. ch. 50 00
Boston, Union Cong. ch., 388.07; Highland Cong. ch. (Roxbury), 25; Old South Cong. ch., 30; Eliot Cong. ch. (Roxbury), 7.28; Mt. Vernon Cong. ch., Mrs. L. H. Kendall, 5; Ellen A. Smith, for Sholapur, 1, 456 35
Cambridge, North-av. Cong. ch. 210 00
Chatham, Cong. ch. 4 34
Everett, Courtland-st. Cong. ch. 23 35
Fall River, Central Cong. ch. 560 00
Fitchburg, Martha S. H. Wright, for Mt. Silinda, 5 00
Greenfield, 2d Cong. ch., toward support Rev. Henry T. Perry, 125 00
Hanover, 2d Cong. ch. 2 57
Hanson, 1st Cong. ch. 4 25
Hyde Park, 1st Cong. ch. 120 62
Lanesboro, Cong. ch. 5 00
Lawrence, South Cong. ch. 32 50
Leominster, Francis A. Whitney, 15 00
Lincoln, Cong. ch. 9 00
Lynn, 1st ch. of Christ, Member, 25 00
Malden, C. A. Belcher, for Pang-Chuang, 30 00
Medford, Mr. and Mrs. David W. Wilcox, 50 00
Monson, Emily J. Chapin, 15 00
Montague, Four little boys, 1 00
Needham, Cong. ch. 2 32
Newton, In memory of C. C. Burr, 100 00
Newton Highlands, Cong. ch. 330 61
Northampton, M. C. 5 00
Orange, Central Cong. ch. 23 77
Oxford, Friend, 5 00
Petersham, A. D. M. 200 00
Spencer, 1st Cong. ch. 333 88
Springfield, Indian Orchard Cong. ch. 4 26
Sudbury, Mrs. Lucy S. Connor, 25 00
Sutton, 1st Cong. ch. 15 00
Walpole, 2d Cong. ch. 15 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 94 38
Worcester, Old South Cong. ch., toward support Rev. C. B. Olds, 500; Pilgrim Cong. ch., Friend, for Aruppukottai, 100, 600 00—3,544 83
Legacies.— Bernardston, Martha C. Ryther, by Brattleboro Trust Co., Trustee, 5,000, less expenses, 4,741 20
Boston, Chas. B. Botsford, 3,500; Sarah Chapman, by Ethel Chapman, 100, 3,600 00
Greenfield, Wm. B. Washburn, add'l, 9,891 46
Lowell, Lucinda R. Parker, add'l, 22 10
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 70 00—18,234 76
21,779 59

Rhode Island

Barrington Cong. ch. 32 00
Providence, Sarah I. Gilman, 1 00
Saylesville, Memorial Chapel Cong. ch. 12 25
Westerly, Pawcatuck Cong. ch. 34 80——80 05

Young People's Societies

Maine.— Portland, State-st. Guild, for work of Rev. R. A. Hume, 18; Skowhegan, Island-av. Y. P. S. C. E., for Adana, 15, 33 00
New Hampshire.— Pike, Bethany Y. P. S. C. E. 5 00
Vermont.— Fowler, Y. P. S. C. E., toward support Rev. E. A. Yarrow, 7 00
Massachusetts.— Beachmont, Jun. Y. P. S. C. E., 6; Blackstone, Y. P. S. C. E., 8; Everett, Mystic Side Y. P. S. C. E., for Adana, 20; do., Courtland-st. Y. P. S. C. E., 5, and Courtland-st. Jun. Y. P. S. C. E., 2; Hudson, 1st Y. P. S. C. E., 7.81; Lawrence, South Y. P. S. C. E., for Shao-wu, 8; Middleboro, Central Y. P. S. C. E., 10; Shirley, Y. P. S. C. E., for Shao-wu, 5; South Acton, Y. P. S. C. E., for Shao-wu, 10, 81 81
Rhode Island.— Chepachet, Y. P. S. C. E. 7 50
134 31

Sunday Schools

Maine.— Portland, State-st. Sab. sch., toward work of Rev. R. A. Hume, 70 40
New Hampshire.— Pembroke, Cong. Sab. sch. 10 00
Massachusetts.— Boston, Highland Sab. sch., for Pang-Chuang, 10.75; Everett, Courtland-st. Sab. sch., 3.33; Hanson, 1st Cong. Sab. sch., 1; Lowell, Pawtucket Cong. Sab. sch., toward support Miss Mary A. Fairbank, 25; Springfield, Park Sab. sch., for Adana, 30, 70 08
150 48

MIDDLE DISTRICT

Connecticut

Bethel, Cong. ch. 68 00
Branford, H. G. Harrison, 50 00
Bridgeport, Mrs. S. F. Blodget, 25 00
Bridgewater, Cong. ch. 33 00
Bristol, Cong. ch., 135; Friend, 15, 150 00
East Canaan, Cong. ch. 4 07
East Hampton, Cong. ch. 14 97
Easton, Cong. ch. 10 00
Greenfield Hill, Cong. ch. 20 03
Hadlyme, Cong. ch. 33 42
Hartford, Friend, 25; Friend, for Mindanao evangelistic work, 15, 40 00
Higganum, Cong. ch. 4 00
Jewett City, Cong. ch. 1 10
Lisbon, Newent Cong. ch. 13 25
Lyme, 1st Cong. ch. 3 00
Mansfield, 2d Cong. ch. 21 00
Middlefield, Cong. ch. 2 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 76 12
Monroe, Cong. ch. 10 00
New London, 2d Cong. ch. 921 21
North Stonington, Cong. ch. 23 11
Norwich, Greenville-av. Cong. ch. 19 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 119 61
Rockville, Union Cong. ch. 231 87
Sharon, 1st Cong. ch. 7 92
Somersville, Cong. ch. 15 94
South Windham, Cong. ch. 65 64
Stamford, 1st Cong. ch. 50 00
Taftville, Cong. ch. 57 65
Trumbull, Cong. ch., add'l, 1 00
Westchester, Cong. ch. 3 05
Westminster, Cong. ch. 5 00
Westport, Cong. ch. 47 50
Windham, 1st Cong. ch. 41 00
Windsor, Cong. ch. 17 20—2,205 66
Legacies.— Cornwall, Silas C. Beers, add'l, 105 13
Washington, John M. Black, by W. Frank Kinney, Ex'r, 8,722 91—8,828 04
11,033 70

New York

Angola, Miss A. H. Ames, 5 00
Brooklyn, Central Cong. ch., 2,246.67; ch. of the Pilgrims, 1,845.01; J. O. Niles, 6, 4,097 68
Buffalo, Niagara-sq. Cong. ch. 26 00

Canandaigua, Cong. ch. 150 00
Copenhagen, Cong. ch. 26 00
Ithaca, 1st Cong. ch. 149 90
New York, Broadway Tab., for Aruppukottai, 111; Caroline L. Smith, 25; Friends, for Mindanao evangelistic work, 411.80, 547 80
Phœnix, 1st Cong. ch. 15 75
Riverhead, 1st Cong. ch., 36.63; Sound-av. Cong. ch., 35.21, 71 84
Rockaway Beach, 1st Cong. ch. 54 00
———, Friend in Central New York, 25 00—5,168 97

New Jersey

Bound Brook, Cong. ch. 66 36
East Orange, 1st Cong. ch. 210 34
Montclair, Friend, 15 00
Passaic, 1st Cong. ch. 12 00
Paterson, Friend, for Mindanao evangelistic work, 6 00
Woodbridge, 1st Cong. ch. 18 46——328 16

Pennsylvania

East Smithfield, Cong. ch. 5 00
Glenolden, Cong. ch. 10 00
Le Raysville, Cong. ch. 10 00——25 00

Ohio

Akron, 1st Cong. ch., Nathan Morse, 10 25
Cleveland, Mr. and Mrs. Geo. A. Jacobs, for Adana, 10 00
East Cleveland, Cong. ch. 15 00
Oberlin, H. B. Hall, 50 00
Sandusky, 1st Cong. ch. 3 48——88 73
Legacies.— Toledo, Mabel Crawford, less expenses, 586 96
675 69

District of Columbia

Washington, 1st Cong. ch., Heloise Brainard, for Mt. Silinda, 30; Ingram Memorial Cong. ch., 10, 40 00

North Carolina

Southern Pines, Cong. ch., of which 4 from Ladies' Aid Soc. 101 10

Georgia

Atlanta, Central Cong. ch. 142 60

Florida

Milton, Mrs. H. S. Keyser, 11 25
Orange City, Rev. J. C. Halliday, 5 00
South Jacksonville, Woman's Home Miss. Union Aux. 2 00
Winter Park, Cong. ch. 23 01——41 26

Young People's Societies

Connecticut.—Clinton, Y. P. S. C. E., 25; New Britain, South Y. P. S. C. E., toward support Mrs. Amy Bridgman Cowles, 174.11, 199 11
New York.—Central Nyack, Y. P. S. C. E., for Ing-hok, 15; Flushing, 1st Cong. ch., Acorn Mission Band, for Sivas station, 10, 25 00
New Jersey.—Asbury Park, 1st Y. P. S. C. E., 5; Westfield, Y. P. S. C. E., 20, 25 00
249 11

Sunday Schools

Connecticut.—Bridgeport, 1st Cong. Sab. sch., 25; Bridgewater, Cong. Sab. sch., 5; Enfield, 1st Cong. Sab. sch., 20; Hartford, Warburton Chapel Sab. sch., 15; Milford, 1st Cong. Sab. sch., toward support Rev. J. E. Walker, 25; New Britain, South Cong. Sab. sch., Home Dept., for Adana, 30, 120 00
New York.—Blooming Grove, Cong. Sab. sch., for Harpoot, 15; Utica, Plymouth Cong. Sab. sch., 15, 30 00
Ohio.—Oberlin, 1st Cong. Sab. sch. 11 22
North Carolina.—Southern Pines, Cong. Sab. sch. 10 00
171 22

INTERIOR DISTRICT

Louisiana

Monroe, Friend, 2 00

Indiana

Indianapolis, Brightwood Cong. ch. 3 00
Terre Haute, Plymouth Cong. ch., for Shao-wu, 17 46——20 46

Oklahoma

Pond Creek, Cong. ch. 13 00
Hennessey, Cong. ch. 4 00
Chickasha, Cong. ch. 1 00——18 00
Legacies.—Kingfisher, Jared B. White, add'l, 1,241 71
1,259 71

Illinois

Buda, Cong. ch. 4 00
Chicago, Mr. and Mrs. Chas. E. McBurney, 10; G. M. Fuller, of which 100 for native agencies in China, and 50 for work in Turkey, 150, 160 00
Farmington, Cong. ch. 11 35
Glen Ellyn, Cong. ch. 53 22
Griggsville, Cong. ch. 10 00
Jacksonville, Cong. ch., toward support Rev. Walter Foss, 125 00
Lagrange, 1st Cong. ch. 26 00
Payson, Cong. ch. 22 86
Raritan, Rev. J. B. Steketee, 1 00
Sycamore, Emily S. Wood, 5 00——418 43

Michigan

Dorr, Almon Gilbert, 5 00
Flint, 1st Cong. ch. 14 25
Lansing, Pilgrim Cong. ch., 21; Rev. and Mrs. C. B. Fellows, for Aruppukottai, 30, 51 00
St. Clair, 1st Cong. ch. 13 46——83 71

Wisconsin

Grand Rapids, 1st Cong. ch. 15 00
Milwaukee, Plymouth Cong. ch. 20 00
Pulcifer, Pilgrim Cong. ch. 2 80
Stoughton, Cong. ch. 30 00——67 80

Minnesota

Big Lake, Union Cong. ch. 7 38
Grand Meadow, Cong. ch. 2 50
Medford, Cong. ch., Mrs. D. S. Piper, 50 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 88.89; Fifth-av. Cong. ch., 50; Pilgrim Cong. ch., 38.30, 177 19
St. Paul, People's Cong. ch., Woman's Home Miss. Soc. 25 00——262 07

Iowa

Ames, Mr. and Mrs. Abram S. Liddle, 15 00
Council Bluffs, N. P. Dodge, 100 00
Creston, H. W. Perrigo, 20 00
Dubuque, 1st Cong. ch. 107 49
Nilesville, Cong. ch. 1 57
Sheldon, R. W. Aborn, 250 00
Stillwater, Cong. ch. 1 10
———, Friend, 2 00——497 16

Missouri

Neosho, 1st Cong. ch. 27 00
Less.—St. Louis, Fountain Park Cong. ch., M. F. Williams, item acknowledged in November *Herald*, 15 00——12 00

North Dakota

Dawson, Cong. ch. 4 40
Glen Ullin, Cong. ch. 10 00
Lloyd, Cong. ch. 3 74
Stowers, Cong. ch. 86——19 00

South Dakota

Academy, Cong. ch. 31 80
Elk Point, Cong. ch. 19 50

Vale, Cong. ch. 7 05
Yankton, 1st Cong. ch. 5 00——63 35

Nebraska

Chadron, Cong. ch. 13 00
Omaha, St. Mary's-av. Cong. ch. 10 00
Sargent, Cong. ch. 25 26——48 26

Kansas

Ash Rock, Cong. ch. 2 25
Garfield, Cong. ch. 8 00
Kinsley, Cong. ch. 15 00
Muscotah, Cong. ch. 25 00
Mt. Union, Cong. ch. 5 00
Onago, 1st Cong. ch. 20 60——75 85

Colorado

Denver, 3d Cong. ch. 21 00
Greeley, 1st Cong. ch. 105 79
Sulphur Springs, Cong. ch. 3 25——130 04

Young People's Societies

ILLINOIS.—Roscoe, Y. P. S. C. E., 3; Rosemond, Y. P. S. C. E., 10, 13 00
WISCONSIN.—Amery, Y. P. S. C. E. 4 55
17 55

Sunday Schools

ALABAMA.—Marion, 1st Cong. Sab. sch. 1 85
ILLINOIS.—Dover, Cong. Sab. sch., 5; Griggsville, Cong. Sab. sch. 3.66, 8 66
MICHIGAN.—Grand Rapids, 2d Cong. Sab. sch., for Adana, 30 00
MINNESOTA.—Minneapolis, Pilgrim Cong. Sab. sch., Prim. Dept. 1 42
NEBRASKA.—Albion, Cong. Sab. sch. 10 00
51 93

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch. 10 00

Utah

Ogden, Cong. ch. 2 25

Washington

Kirkland, 1st Cong. ch. 5 00
Seattle, Pilgrim Cong. ch. 106 35
Spokane, Amelia F. Chittenden, 37 70——149 05

Oregon

Freewater, Cong. ch. 2 50
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250 00
Sheridan, Cong. ch. 3 00——255 50

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
El Monte, Cumberland Presb. ch. 7 50
Loomis, Cong. ch. 21 28
Mill Valley, Cong. ch. Miss. Soc. 1 00
Pinole, Mr. and Mrs. B. T. Elmore, for Pang-Chuang, 5 00
San Francisco, Mission Cong. ch., 30.55; Pilgrim Cong. ch., 10, 40 55
Upland, Chas. E. Harwood, toward support Rev. W. O. Pye, 150 00——297 33

Territory of Hawaii

Honolulu, through Hawaiian Board, 158 45
Lihue, Kauai, Mrs. M. S. Rice, 300 00——458 45

Young People's Societies

WASHINGTON.—Seattle, Plymouth Y. P. S. C. E., of which 30 for Harpoot and 30 for Pang-Chuang, 60 00
CALIFORNIA.—San Francisco, Park Y. P. S. C. E. 3 75
63 75

Sunday Schools

WASHINGTON.—Clear Lake, Cong. Sab. sch., 2.75; Seattle, Prospect Cong. Sab. sch., for Ing-hok, 5, 7 75
CALIFORNIA.—San Francisco Mission Cong. Sab. sch. 10 00
17 75

MISCELLANEOUS

Canada

Exshaw Alta, Mrs. John McNichol, 1 50
Montreal, Mabel Moeser, of which 5 for Ing-hok and 5 for Sholapur, 10 00——11 50

China

Pang-Chuang, Dr. and Mrs. F. F. Tucker, 48 00

Turkey

Constantinople, Greek Evan. ch., for African missions, 4 84

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, treas. 3,935 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,681 32
For salaries of assistants, Gedik Pasha, for year 1909–1910, 440 00—13,121 32

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 300 00
18,921 32

Additional Donations for Special Objects

MAINE.—Newcastle, 2d Cong. ch., Ladies, for work, care Miss Laura Farnham, 23 00
NEW HAMPSHIRE.—Reeds Ferry, Mrs. H. L. Brown, for work, care Rev. R. A. Hume, 33; Swanzey, Cong. ch., for pupils, care Rev. G. P. Knapp, 7, 40 00
VERMONT.—Burlington, Friends, through Rev. Wm. Hazen, toward meeting deficit in Sholapur, 200; Springfield, Mrs. James Hartness, for native preacher, care Rev. E. H. Smith, 100, 300 00
MASSACHUSETTS.—Boston, James M. Forbush, for construction work in church, care Rev. J. P. McNaughton, 10; do., Friends, by Rev. G. H. Gutterson, for Pasumalai College, 4; Foxboro, Rev. C. A. Butterfield, for Boys' School, care Rev. R. S. M. Emrich, 10; Haverhill, North Cong. ch. Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Lee, Miss Gibbs, for work at Sivas, 20; Littleton Common, Cong. Sab. sch., Mrs. Adelia M. Parker's class, for work, care Miss C. Shattuck, 1; Ludlow, Friends, for work, care Rev. R. S. M. Emrich, 25; Malden, Friend, toward rebuilding work in Central Turkey, 10; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; Mount Hermon, ch., for the Industrial Farm Institute, care Rev. Geo. P. Knapp, 25; North Billerica, for School for Blind, care Miss A. L. Millard, 5; Northbridge Center, Mrs. Ida O. Moulton, for boy in school, care Rev. E. H. Smith, 10; Rockland, Cong. Sab. sch., Jun. Dept, for work, care Rev. C. L. Storrs, 6; Springfield, Carrie L. King, for work, care Rev. T. S. Lee, 15; Stoneham, Three friends, through Miss M. A. Proctor, for work, care Miss C. Shattuck, 65.40; do., Friends, through Miss M. A. Proctor, for Kessab church building, care Miss E. M. Chambers, 17.60; West

Newbury, Y. P. S. C. E., through Miss E. M. Stone, for Thessalonica Agr. and Indus. Institute, care Rev. E. B. Haskell, 3; West Wareham, Mrs. Julia R. Morse, for pupil, care Mrs. R. Winsor, 15; Worcester, Winthrop G. Hall, for native helper, care Rev. E. H. Smith, 15, 279 50

RHODE ISLAND. — Providence, Park Side Y. P. S. C. E., for orphan, care Rev. Edward Fairbank, 16 00

CONNECTICUT. — Hartford, 1st Y. P. S. C. E., for Bible-woman, care Rev. L. S. Gates, 30; Mansfield, 1st Baptist ch., for work, care Rev. E. H. Smith, 10; New Britain, A. M. Lewis, for native worker, care Rev. R. A. Hume, 100, 140 00

NEW YORK. — Brooklyn, Dr. and Mrs. Walter C. Wood, for school, care Rev. Edward Fairbank, 50; do., Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; do., Miss Marion, for scholarship, care Miss Jenny Olin, 20; do., A friend of Africa, for work, care A. J. Orner, 25; Gasport, Jun. Y. P. S. C. E., for work, care Rev. C. R. Hager, 5; Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 35; New York, Christ Cong. ch., Young People's Asso., for pupil, care Dr. W. O. Ballantine, 15; do., R. F. Cutting, 100, W. A. Brown, 25, F. H. Warner, 25, all through Rev. Alden H. Clark, for Union Training School, care Rev. Alden H. Clark, 150, 303 00

NEW JERSEY. — Arlington, Mrs. Wallace J. Pfleger, for pupil, care Miss M. B. Poole, 10; East Orange, Orange Valley Cong. ch., Friend, for pupil, care Miss N. E. Rice, 5, 15 00

PENNSYLVANIA. — Kingston, Welsh Cong. Sab. sch. and Jun. Y. P. S. C. E., for student, care Dr. J. P. Jones, 25 00

OHIO. — Cleveland, Euclid-av. Cong. ch., H. C. Ford, toward building missionary residence in the Philippines, 200; do., Hough-av. Cong. ch., Rev. Dwight Goddard, for scholarship, care Rev. E. H. Smith, 25; do., Hough-av. Cong. Sab. sch., Miss Wellman's class, for student, care do., 45; Mentor, Clare A. Camp, for work, care Rev. John Henry House, 5; Oberlin, Oberlin Shansi Memorial Asso., of which 1,000 for purchase of land, care Rev. W. O. Pye, 500 for do., care Rev. Albert W. Staub, and 62.50 for native helper, care Rev. P. L. Corbin, 1,562.50; do., Mrs. W. V. Metcalf, for pupil, care Mrs. Minnie L. Sibley, 25, 1,862 50

MARYLAND. — Baltimore, Mrs. J. B. M. Bristor, for orphans, care Miss A. C. Salmond, 100 00

FLORIDA. — Bradentown, Meth. Epis. ch., Epworth League, through Rev. T. T. Holway, for native agencies, Samokov, 6.81; do., Mr. Parvin, through do., for do., 5; Interlachen, Woman's Home Miss. Union Aux., for work, care Rev. R. E. Hume, 5, 16 81

TEXAS. — Dallas, Central Cong. ch., for Bible-woman, care Rev. C. R. Hager, 7.50

ILLINOIS. — Chicago, Salem Cong. ch. Ladies' Aid, for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. Sab. sch., Werner class, for native helper, care Rev. H. G. Bissell, 12.50; do., 48th-av. Cong. Sab. sch., for use of Rev. C. A. Nelson, 2.71; do., G. M. Fuller, of which 250 for work, care M. B. Fuller, and 75 for work, care Miss H. J. Gilson, 325; Geneva, Geo. N. Taylor, for work, care Rev. L. S. Gates, 20; Gridley, Y. P. S. C. E., for pupils, care Mrs. G. G. Brown, 6; do., Cong. Sab. sch., Bessie G. Kent's class., for do., 6; Lagrange, Marion E. Carpenter, for pupil, care Miss Eva Swift, 25; Shabbona, Cong. Sab. sch., for work, care R. A. Hume, 20; Wheaton, College Cong. Sab. sch., for medical student, care Dr. F. F. Tucker, 20; ———, Friend, for work in Japan, 1, 441 96

MICHIGAN. — Detroit, North Sab. sch., for pupil, care Rev. H. G. Bissell, 3.53; Howell, E. B. Pierce, for work, care Dr. C. E. Clark, 25, 28 53

WISCONSIN. — Milwaukee, Bessie Smith, for evangelistic work, care Rev. and Mrs. R. F. Black, 25 00

MINNESOTA. — Minneapolis, Pilgrim Cong. ch., for school, care Rev. H. K. Wingate, 50; do., Bethel Cong. Sab. sch., for blind boy in Miss A. L. Millard's school, 14.44; St. Cloud, B. E. Atkins, for pupil, care Miss E. M. Atkins, 11, 75 44

IOWA. — Marshalltown, J. G. Brown, for native worker, care Rev. James P. McNaughton, 30; Rockwell, Anna M. Blandford, for Bible-woman, care Rev. J. C. Perkins, 25, 55 00

MISSOURI. — Maplewood, C. S. Baker, through Rev. T. T. Holway, for the C. and T. I. debt, 25 00

NEBRASKA. — Lincoln, 1st Cong. Sab. sch., Kindergarten class, for work, care Miss A. C. Salmond, 1.40; do., Mrs. E. L. Hinman, for work, Aintab, 20; do., Mrs. Sarah R. Harris, for work, care Miss A. C. Salmond, 5; Verdon, Jennie Robertson, for hospital, care Dr. H. N. Kinnear, 1, 27 40

KANSAS. — La Crosse, Jas. H. Little, for work, care Rev. G. M. Gardner, 100 00

COLORADO. — Grand Junction, Cong. Sab. sch., A class for pupil, care Miss Ruth M. Bushnell, 15 00

NEW MEXICO. — Seboyeta, Meda Hess, for work, care Miss A. C. Salmond, 25 00

CALIFORNIA. — Bakersfield, Harriet F. Buss, for pupil, care Mrs. G. H. Hubbard, 20; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Los Angeles, Plymouth Cong. ch. Ladies' Miss. Soc., for work, care Miss E. M. Chambers, 10; do., A. M. Enfiajian, for Hospital Building Fund, care Dr. H. H. Atkinson, 500, 539 00

CANADA. — Montreal, Amer. Presb. ch., W. F. M. S., five members, for two girls, care Miss Minnie Clarke, 40; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50, 90 00

ENGLAND. — Manchester, A. M. Jamgochian, for Hospital Building Fund, care Dr. H. H. Atkinson, 490 00

TURKEY. — Harpoot, Rev. H. N. Barnum, for Hospital Building Fund, care Dr. H. H. Atkinson, 100 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For use of Miss L. F. Cole,	40 80	
For work, care Mrs. C. D. Ussher,	25 00	
For work, care Miss R. M. Bushnell,	20 00	
For work, care Mrs. Edward Fairbank,	25 00	
For native helper, care Rev. J. P. Jones,	50 00	
For pupil, care Miss Julia E. Green,	5 00	
For pupil, care Miss Bertha P. Reed,	25 00	190 80

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For native helper, care Rev. G. D. Wilder,	35 00	
For native helper, care Dr. J. H. Ingram,	25 00	
For use of Miss Nina E. Rice,	10 00	
For use of Miss E. S. Webb,	7 50	77 50

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For native teacher, care Rev. C. R. Hager,	35 00
	5,468 94
Donations received in February,	45,758 74
Legacies received in February,	29,021 88
	74,780 62

Total from September 1, 1909, to February 28, 1910. Donations, $355,527.48; Legacies, $86,001.50 = $441,528.98.

Jaffna General Medical Mission

ENGLAND. — Liverpool, Miss P. M. Given, 48 50

Woman's Medical Mission, Jaffna

CONNECTICUT. — Rockville, Cong. ch. 12 50

Mindanao Medical Work

NEW YORK. — Douglaston, George Weston, Jr. 125 00